

The Baptist Record

THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII

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NEW SERIES VOLUME XXIII, NUMBER 22

Rev. H. T. McLaurin, District Missionary for the fourth district has arranged county Sunday School Normals for every county in his district.

The average length of life in Great Britain has increased fourteen years since 1850. If they keep that up there will be more Mathusalehs by the time we go on 5000 years.

The W. M. U. of the fifth district had a great convention at Laurel. No other place knows how to treat a convention better than Laurel and these women are deserving of the best.

Mayor Hutchins of Crystal Springs stood off a mob single handed with a pistol. The mob was after negro who was charged with offensive language, and was being carried to jail.

Mrs. Willingham who continued as a missionary in Japan after the death of her husband has been compelled to give up her work on account of poor health. She is now resting in the home of her father, Dr. Livingston Johnson, of North Carolina.

After nearly forty years of service to humanity in South Mississippi, Rev. J. H. Lane has been treated to a Nash car, one of the most costly gifts that has been made to any public servant in that section in a long time. Congratulations!

The Convention of the American Federation of Labor refused to pass a resolution supporting the "Irish Republic", but expressed sympathy with Irish freedom. It wants the Volstead law modified to permit the sale of beer, and asks for government ownership of railroads.

Three rooms in the new addition to the Baptist Hospital in Jackson will be furnished by classes in the Sunday School of First Church, Jackson, and two by classes in the Second Church. There are seven others ready for somebody to furnish at \$125.00 to \$150.00. Do you want to get in on this?

A brief letter from Dr. T. L. Holcomb, pastor at Sherman says he has been given a cordial welcome in his new pastorate and in North Texas. He is encouraged with the bright outlook. That is just as we should expect. The Lord's work always looks good to him and the grace of God was not bestowed on him in vain.

Mrs. Gallaspy of Hickory, writes that the Woman's Missionary Society of her church is going to see to it that a good club of new subscribers is sent to the Baptist Record. We have no more helpful support than that of the W. M. U. and we hope they will everywhere take this matter up now that the special price is on.

Governor Charles Hillman Brough, of Arkansas, visited old friends at Clinton, one day last week where he was reared, and he and his wife were given a reception in the home of President Province in the afternoon. In the evening he spoke to a large audience on Mississippi College Campus at the regular prayer meeting hour. He has regained his health after a severe illness and serious operation.

There are three kinds of men in the world, a "one-sided man". He must be thinner than a straight line which has two sides. Second is the "man that stands four-square". He has convictions and stands by them. Then there is the "well rounded man". That means a complete circle, which is a figure whose sides have been multiplied to infinity. He is in touch with life at every point and responsive to it. That is the man who reads the Baptist Record. Which are you?

4 Minute Sermon

Text: 2 Tim. 4:13.

Subject: Especially The Parchments.

The phrase, "The ruling passion strong in death" has become proverbial now. That which lies most on a man's heart will become manifest in a crisis. Real values generally appear as the end approaches and men are facing death. For this reason we are accustomed to put special value upon a man's last message. For these reasons this last epistle of Paul, the second to Timothy has a special interest to us. He says he is already being offered up, he has finished his course and is almost in sight of his coronation day.

What are the things that are on his heart? What is he urging with almost his last breath? For one thing he is giving Timothy most solemn charge to preach the word. "In sight of God and of Christ Jesus, the Judge; by his appearing and his kingdom; be instant in season, out of season."

Again he is urging Timothy to come to him. Many have forsaken him; only Luke is with him. He would see Timothy again before he goes hence. But it is not simply that he may have the joy and comfort of his presence, but he begs him to bring him some things that he needs. Winter is coming and he asked that his cloak be brought. He also is old now and dreads the chill of approaching winter. But that is not the most important. So he adds, "And the books, especially the parchments."

He could not have many companions now and the books will be his solace and inspiration. Books, the right kind of books will put us into possession of the treasures of men's thoughts, the golden deposits of genius and spiritual wealth of all ages, the past and the present. They are the crystallized and concerted expression of men's best thoughts and of the mind of God. The man who does not read good books is poor though he have the bullion of all the banks stacked high round him.

But Paul said, "Especially the Parchments". The parchments to him and to us stood for the current coin in the kingdom of truth. If the books were the gold and silver bullion, then the parchments were this same truth put into current coin, stamped in today's mint with the imprint of immediate personal experience and given right of passage among men. The parchment was for quick circulation and universal application. One hundred men will read a newspaper where one will read a book.

Paul believed in preaching and lost no opportunity. He valued the books and recommended them to others. At his speciality was in writing letters for immediate need. We think of his epistles as books now gathered into a volume, but they were intended to meet the needs of his own day and to fit local conditions. One at least was a circular letter. He meant to keep on writing them, and so asked for "especially the parchments." They put truth into circulation and made it course like the life sustaining blood through the whole body of believers.

The religious newspaper of today is carrying on this mission of the parchments. There cannot be any vigorous life, esprit du corps, common aim and concerted effort without them. And what is necessary to the welfare of the whole body is necessary to the welfare of the individual member. It is only by some such means of communication that we "may be strong to apprehend with all the saints, what is the breadth and length and height and depth". Get your people in touch with the truth and with one another through the Baptist Record.

Lula church has called as pastor, brother L. F. Gregory, of Shelby.

Meeting at Longview Church first Sunday in August and not July as previously reported.

Brother A. F. Gordon assisted pastor Vaughan in a good meeting at Fort Bayou last week. His own meeting will be held at Moss Point in August.

It is said that negroes in the United States own two million acres of land and have property valued at \$1,250,000.00. That's good progress in sixty years.

Twenty-one were baptised at Monticello as a result of the meeting in which the pastor, Dr. M. O. Patterson was assisted by Dr. H. M. King of Jackson.

Dr. C. C. Brown, for a generation pastor at the work of providing for the old preachers in South Carolina, died in a hospital in Richmond, Va., June 14th. He was a happy, genial spirit who loved the Lord and the brethren. What he wrote was always interesting.

A negro Methodist paper published in New Orleans says "The Methodist Episcopal Church is the one universal church of Jesus Christ". That's pretty hard on the Southern Methodists. Indeed it seems to knock them clean off the Christmas tree. But there's nothing like relieving yourself by speaking your mind.

Representative Wm. D. Upshaw of Georgia, well-known lecturer, author and evangelist, has introduced in Congress a proposed amendment to the Constitution forbidding any state or municipality to appropriate money to any religious organization, denomination or institution. It also provides that no law shall be passed establishing religion or forbidding its free exercise.

The editor enjoyed a busy day with Pastor H. H. Hargrove at Utica and Pine Bluff. Five deacons were ordained in the former church: D. C. Simmons, N. D. Mims, J. P. Humphreys, F. E. Berry and T. E. Biggs. Four at the other: W. H. Kinnebrew, L. E. Hood, W. E. Purser and Sam Templeton. This means that the pastor and churches are pursuing an aggressive policy and getting ready for a larger business for the Lord. These men are well qualified to bring things to pass.

Rear Admiral Sims was "publicly reprimanded" by the Secretary of the Navy for his recent speech in London, in which he condemned the antics of American Sinn Fein sympathisers in this country. The Secretary did not say that what Admiral Sims said was not true, but that it was improper to say it in London. There are still people in this country who believe he spoke the truth and all the hullabaloo about it was playing to the galleries and a political appeal to the votes of hyphenated citizens of this country.

Dr. Mullins, President of the Southern Baptist Convention, speaking of the morning devoted to the discussion of the denominational paper at Chattanooga, says, "I look back upon that meeting on the last day of the Convention as one of the best of the entire session, because it dealt with one of the most vital and far-reaching of all matters which could come before the Convention. Some day our brethren are going to take our denominational papers as seriously as they deserve. Every time we can impress upon the consciousness of our Convention the vital relation of the denominational papers to our work, the speedier will be the coming of that day."

CHRISTIAN EDUCATION

If I were to define Christian Education, I should say that it is a process of training that develops boys and girls into real men and women. Not necessarily an intellectual giant, and certainly not a mere pietist. An intellectual giant may be a giant for evil. A mere pietist may be only a religious sentimentalist. In the process of mental and moral training there should be an objective. Boys and girls should realize why they are in training and what they are being trained for.

Those who have only a personal motive or selfish object to be achieved, make a serious mistake. It is not a question of curriculum, nor of the time spent in school, but of the use they are to make of their developed powers, whether intellectual, moral or physical, or all combined.

If they are in training in order to make money for their own use only, or that they may fill efficiently some business position, or acquire a reputation for learning, they miss the whole purpose of an education, but if on the contrary they recognize their relation to the world as that of a debtor both to God and their fellowmen, and that their training in school is a preparation for discharging their obligation to God and man, in the most efficient manner possible, then they have sought the correct idea of all education, call it by any name you will.

I believe that such a conception of life as that indicated above, can most surely be obtained in a school that lays the greater emphasis upon the making of real men and women, rather than upon mere intellectual accomplishments. I believe the Christian college is the school where the highest and the best ideals of life and one's position in the world are most certainly obtained.

Let me say in conclusion that there are no other schools as good for Baptist boys and girls as our own schools. In these schools the boys and girls who attend them are not only taught the usual college curriculum, but they are in an atmosphere predominantly Christian and they develop stronger denominational loyalty, and after leaving college are more interested in religious services. In a Christian college they get a great deal of experience in actual Christian service and are worth more to the home church when they return home.

W. I. HARGIS.

RELIGION AND THE STATE COLLEGES

To His Excellency, The Hon. Lee M. Russell, Governor and Ex-Officio Chairman, Board Trustees, State Institutions Higher Learning, Jackson, Mississippi.

Dear Sir:

The Men's Unity Bible Class of M. E. Church of Crawford, Miss., being assembled as a whole promulgated the following resolutions:

Whereas, We believe that our civilization is the outgrowth of the Christian Religion, and

Whereas, Our beloved Republic was founded upon the principles of Christianity, and

Whereas, Our higher institutions of learning are among the mightiest factors for or against the fundamental principles upon which sound Civilization is based, and in the molding of the characters of the young men and women, and

Whereas, Anything that will weaken their faith in the reality of a personal God, the Immortality of the soul, and the Divinity of Jesus Christ, is destructive to civilization, life and character, and

Whereas, It was brought to our attention that there are those teaching in some of our higher institutions of Learning—in our great country—who deny the existence of Jehovah, God, the Immortality of the soul, and the Divinity of Jesus

Christ, and

Whereas, We have information that leads us to believe that such is even the case within our own state.

Therefore be it Resolved, That the chairman of the Board of Trustees be memorialized to investigate the condition referred to—that he satisfy himself as to whether there be any man or woman now serving in any State Institution of Learning, who denies or doubts the existence of a Living Personal God, the Immortality of the Soul, and the Divinity of Jesus Christ; and if he find such to be the case that you cause such person to be removed instantler.

Be it Further Resolved, That the chairman of the Board of Trustees be further memorialized to make it his personal business to see that during his tenure of office that no man or woman be allowed to become a member of the faculty of any State Institution unless such man or woman is a believer in the Christian religion.

Be It Further Resolved, That a copy of these resolutions be sent to the Christian Advocate, The Baptist Record, and the Commercial Appeal requesting these publications to publish this resolution.

M. C. PEGUES,
N. B. SCALES,
R. FLOURNOY,
A. J. ERVIN, Jr.,
REV. THOS. N. MILLS,
Committee.

THOU SHAL NOT KILL

(By Rufus Beckett)

"Destroy not him with thy meat, for whom Christ died."—Romans 14:15.

"For meat destroy not the work of God."—Romans 14:20.

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Romans 14:21.

This meaningful word—DESTROY—was not used in this chapter to protect physical life, but to guard against the destruction of soul. For, your eating, drinking, or any other indulgence does no harm to your brother's body, but may prove a deadly weapon to his soul, causing him to neglect the religion you profess, thereby destroying his soul.

If eating meat offered to idols and drinking wine, have caused souls to be lost, how many thousands have been sent to hell through the dance engaged in by church members? The Bible speaks of the dance of Joy; Miriam at the Red Sea, David bringing up the ark of God, and when the prodigal returned, but gives no hope of justifying the dance by the sexes. We learn in Biblical Antiquities that the guests rarely ever danced, but had hired performers but not participated in by the two sexes.

Hear the World's Verdict Against Dancing.

I have seen a negro boy of seven years old, without the first elements of an education, dance with grace and agility of motion that would put to blush the brightest star of the fashionable ballroom. What special incentive, then, can a cultivated, intellectual, refined youth have to waste precious time in an amusement in which, after all, he may be surpassed by a rude Hotentot, or even by an ape."—Newspaper Comment.

"A young lady, a professing Christian, invited a young gentleman to be one of a social dancing party at the house of a friend. Not many months after, during a season of religious interest, she came to him to converse on the subject of his

soul's salvation. He reminded her of the invitation given some months before and closed with the remark, that he did not want any such Christians to talk religion to him."—Foster.

"When I hear of a dancing party I feel an uneasy sensation about the throat, remembering that a far greater preacher had his head danced off in the days of our Lord. However pleasing the polkas of Herodias might be to Herod, they were death to John the Baptist. The caperings and wantonness of the ballroom dare death to the solemn influences of our ministry, and many an ill-ended life, first received its bent for evil amid the flippancies of gay assemblies met to trip away the hours."—Spurgeon.

"Just as sure as you are alive, somebody will have to call a halt to the churches of America, for card playing and theatre going and dancing are running away with the churches of the United States."—Gypsy Smith.

"From the earliest time, dancing has been associated with the vices that tear down and destroy the human race."—Dr. John Roach Straton.

"I believe that cards and dancing are doing more to damn the spiritual life of the church than the grog-shops though you can't accuse me of being a friend of that stinking, dirty, rotten, hell-soaked business."—"Billy" Sunday.

"I believe that card playing and dancing and such worldly amusements are contradictory to the teachings of Christ and the apostles in the New Testament and are foes to the spiritual life."—Dr. L. R. Scarborough.

"I concur with the almost universal Christian judgment that dancing is contrary to the spirit of Christianity, that it does harm and ought not to be indulged in."—Dr. J. B. Gambrell.

"Three fourths of the abandoned girls in this city were ruined by dancing. Alcohol is the spirit of beverages. So sex is the spirit of the dance. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality, and religion is, 'Weighed in the balance and found wanting.'"—The New York Journal of Education.

Jesus said, "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into fire that never shall be quenched."

I give three reasons why Baptists CANNOT dance:

1. Break their COVENANT to walk with their brethren.
2. Assassinate souls.
3. Destroy God's Kingdom.

I PLEAD with the dancer to lay down his ARMS, cease the destruction of the Kingdom, and hear the religious leaders of our day, and Jesus say: THOU SHALT NOT KILL!

SIGNS AND CALL OF THE TIMES

Opening Address of the President of the Northern Baptist Convention, at the Fourteenth Annual Session, Des Moines, Iowa, June 22, 1921.

(By Hon. Ernest L. Tustin)

Fellow Delegates to the Northern Baptist Convention:

The fourteenth session of our great organization is called together at a crises of the ages. Despite the ending of the most inexcusable war of all time, nation after nation seems still anxious to throw down the gage of battle, and war after war is being waged throughout the world. With in nearly every country riot and bloodshed are rampant, and the population of the countryside is pressing into the cities, turning producers into consumers, and raising innumerable social and economic perplexities. Even countries possessing rep-

Twelve new rooms in Baptist Hospital at Jackson nearing completion. Who will furnish one at a cost of \$150?

representative government are having the most complex problems of entanglement to unravel.

Ex-President Taft recently said, "Respect for representative government is lower today than it was a century ago anywhere in the world."

There has come into the minds of the many a desire not merely for equality of opinion, but a demand for equality of condition. This has led to a great extravagance in living. A man seeing his neighbor dressing better, owning an automobile, and indulging in pastimes and sport, immediately concludes he is entitled to exactly the same advantages, whether he can afford it or not. The consequence is that countless thousands of our people are running beyond their means and generally living without the economic care and saving of our forefathers.

Womanhood Gone to the Dogs

In our social life there has been a most deplorable lowering of morale. The Auxiliary Board of the Episcopal Church in a scathing article on the "Moral Let-down in the habits of our Women, Young and Old" has given among the fourteen points of its terrible indictment the following advice to its young women:

"Don't swear,
Refrain from immodest dress,
Avoid improper dancing,
Give up drinking,
Quit gambling,
Stop joy-riding,
Ban immoral plays."

The necessity of this advice for young women is thoroughly equalled by the moral degeneration and let-down habits of our young men. The press is teeming with cases of wrong doing and embezzlement upon the part of the youth of our land, and in business lines the whole assumption seems to be—get money; get it honestly if possible; but get money.

In our local politics the morale is lower perhaps today than ever before. In nearly every city of our country the word of the boss is supreme. No matter how worthy the cause, indifferent to all logical and sensible argument, the boss can defeat any measure for the uplift and advancement of the people.

Where Surge the Restless Crowds

The great restless crowds of our young men and women who surge up and down the streets of our towns and cities while our churches remain almost empty is another difficult solution.

Along the countryside where formerly our fathers relied upon the great bulwark of religious belief and observance, has grown a non-church-going and non-religious people whose knowledge of the sacraments is chiefly confined to those of marriage and death.

There is a clear distinct call throughout the land for the unification of all forces of Christianity to consider the great questions confronting the political, business and religious world. This is no time for discord, jealousy or misunderstandings.

We need from North to South, and from East to West, the same great quickening, the same personal conviction of sin, the same desire for a Christ-like life that swept over our country more than a century ago. In those days we had to meet the spirit of the French Revolution translated by immigrants to our shores and then atheism of Voltaire and Paine was everywhere discussed and was rapidly becoming the fashionable religion of the time. Students and writers agree that the great awakening of religious life at that period so purified and stabilized our civic and social life that we survived the horrors of a great civil war. Devotional meetings, fraught with great emotional fervor, beginning in staid old New England, for eighteen months swept throughout our land, permeating even the most extreme western settlements. Family altars were erected, attendance upon divine service renewed, and the perusal of the Bible as the revelation of God to man was universally revived, while our young men and women eagerly believed that to be messengers of the gospel of Christ was the greatest calling among mankind. The return by our nation to allegi-

ance to God Almighty and the discharging of the false doctrines of that age is one of the great historical truths of our national life.

Today the great fundamental need throughout our land is the personal realization of a religious life. There should be unification of all denominations in a solemn season of prayer, not only for greater self-consecration, but for the repentance and conversion of all peoples of our country. We have come to regard enthusiasm and emotion when related to religion as showing weakness. This is utterly false. To a greater or less degree the heart-throbs of the individual, the emotions of the soul, control our actions in spiritual and worldly affairs. Many times I have seen strong men walk the floor with knitted brow and clinched fist, displaying the greatest and most heart-felt emotions at a crisis which has come into their lives; and can there be a reater crisis than the soul's becoming right with its Creator.

Lodges Beat Churches

If our great denomination go from these meetings thoroughly and sincerely awakened to the fervor of New Testament times, with earnest belief in the necessity for the conversion of souls, many of the complicated questions confronting our land would be easily solved.

Oh, how sadly our loyalty to our religious profession and our passion for soul-winning compares with the spirit of the great social orders of our land! The Year-book shows that for the last reported year we had a loss in our membership in the Northern Baptist Convention of upwards of 80,000. In the last annual period the Masonic fraternity increased 70,693; the Elks added 120,864 and the Moose, 15,610. Oh, the pity of it! We who profess the great principles of Christianity, to allow these fraternal organizations to increase by thousands while we actually lose out in our work for the ingathering of souls. The great, the serious lack in the followers of Christianity of the present day is that we do not possess the fervor, the heart-throbs which characterized the Christianity of a century ago. We allow worldly affairs to crowd out our devotion and loyalty to our religious life.

Christian Education Lags

Throughout our land there has been a great increase of interest and enthusiasm regarding education. In many states new codes have been inaugurated providing for substantial advance both in the training and compensation of teachers, and provision for an increased school term, especially in the country districts, has been almost universally adopted.

While friends of secular education have thus been industrially occupied in broadening the scope of school life and school curricula, we who should be busily engaged in Christian education have not kept abreast of the times.

One of the greatest editors of our country recently said to me:

"You Christians do not realize the potent force of your Sunday Schools; if you did, you would unhesitatingly throw so much force and vigor into their development that out of them would speedily come the greatest religious force of the country. Instead of doing this, you are neglecting your schools by having inefficient methods, poor and undeveloped teachers, and uninteresting and ignorant superintendents. Give any other organization in the country this latent force and it would instantly develop into an overwhelming potentiality."

We must give our Bible Schools more individual, intelligent, inexhaustive attention. There is no reason why boys and girls should remain in our schools until from twelve to fifteen years of age and then gradually slip away from interest and attendance. We should devise methods and means, both of study and of interesting social service work that would attach our youth of all ages to the school and keep them under the uplifting religious influence thereof. When we consider such a large proportion of the Protestant church members come from the Bible Schools, and then take into account the number of our boys and girls who stop attendance at an early age, can we wonder we

have such a marked decrease in the membership of our churches?

All careful writers unite in saying that materialism is increasing by leaps and bounds, and that the study of the Bible even in many of the denominational schools and theological seminaries is being supplanted by courses in interpretation and theory. What we need as a denomination from the Sunday School to the Theological Seminary, is the Bible as a text book and the prayerful teachings of the existence of an Almighty God; the gift of His Son to humanity; the vicarious sufferings and death of Christ; and the personal relation existing between mankind and a just and gracious God. In our colleges and theological seminaries we should have no one as a teacher who cannot be brought into harmony with the spiritual interpretation of the Universe.

Let us as Baptists sustain and develop not only our 22 colleges and 43 schools, but let us send our boys and girls to these schools and hold them responsible for the religious education of the denomination.

Oh, let us give up all questions of petty philosophizing! and with a simple belief in the revealing Word of God once more go back to the plain faith of our fathers in a personal relation to a personal Savior.

What Shall We Do for Preachers?

The fact that more of our young men are not attending our theological seminaries and becoming heralds of our inspiring denomination is not due so much to the want of money or the scarcity of opportunity as to a lack of real, personal, overwhelming desire to preach the gospel.

God will take us at His word. The opportunity for a sincere conviction of sin and a complete acceptance of Jesus Christ as a Savior is with us as at the Apostolic season. This has been most clearly demonstrated by wonderful revivals at Brown and Bucknell Colleges where hundreds of our young collegiates made a sincere acknowledgement of the errors of life, and resolved, God helping them, in the future to become disciples of the Christ.

Oh, brethren, we earnestly believe that if we as a denomination confess our faults to a personal God and then use in the advancement of His Kingdom one small part of the endeavor that is being expended in political and business affairs, once more from the Atlantic to the Pacific will there be a revival of the religion of our God throughout our institutions of learning.

Some weeks ago a number of our devoted laymen met in Cleveland, and after careful, prayerful, fraternal and interesting discussion agreed to recommend to the brotherhood of our great Baptist denomination the principle of tithing.

One of the salutary lessons of the late war was to teach our people the art of giving upon a large scale and in a sacrificial manner. If we, as citizens, could then contribute again and again until it hurts and if we felt the value of our citizenship in proportion to our pecuniary sacrifices, should we not as a denomination make such sacrifices of our material substance for the success of our work?

Our Tenth Would Turn the Tables

If we, as Baptists, would devote to the service of the Most High one tenth of our incomes, all questions relating to our Board of Promotion and to the raising of money for missionary and educational purposes would vanish, and the amount raised by the contribution of one-tenth of the income of our people would be a sum entirely sufficient for all our denominational expenses.

Our splendid Women's organizations in various districts have just completed a most wonderful series of meetings, commemorating their Golden Jubilee. The sacrificial work of our Baptist women, both in the Home and Foreign Missionary field, should be an inspiration and challenge to our entire denomination. We congratulate them most sincerely on the work already accomplished, and wish them God-speed and greater success in their magnificent vision for the future.

Let us, as a people, in a humble, prayerful, do-

(Continued on page seven)

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accompany the notice.

THE TRAIL OF A DOLLAR

In 1873 the Southern Baptist Convention met in Mobile, Alabama. Just previous to this meeting a Jewish Rabbi in Mobile had been converted and made a short but earnest address at the convention, giving the account of his conversion and making an appeal to the Baptists to send the gospel to his people. The brethren were greatly impressed and would have gladly begun such a mission, but at that time Southern Baptists were poor and the spirit of missionary organization was weak. It was only eight years after the civil war and the back wash of the years following the war brought the financial catastrophe of 1873.

However, one man sent to the foreign mission board at Richmond, a contribution of one dollar which was to be used for the beginning of mission work in Jerusalem whenever the board felt able to undertake it. It will be remembered that the Baptist Orphanage in Mississippi was started in this way. Mrs. Lou Moore, daughter of Rev. H. B. Haywood, in response to a letter in the Baptist Record by brother L. S. Foster, about the need of an orphanage, sent to him one dollar to start the work. "Moore Cottage" on the grounds of the present home was named in honor of her. But that is the trail of another dollar. Let's get back to this Jerusalem dollar.

Seventeen years had passed and this brother who had given the dollar, a brother Miller of Mobile, wrote to Dr. Tupper, then secretary of the Foreign Mission Board at Richmond and asked him what the dollar was doing. It was still waiting for reinforcements. But this caused Dr. Tupper to write an account of the project and lay the matter again before the brothers in an article published in the Foreign Mission Journal, the monthly magazine of the Board. With this effort at resuscitation, the dollar and the cause for which it was given went to sleep again. That was in 1890.

At the meantime brother Miller in Mobile died and his purpose was buried with him. His family was scattered and the whole scheme seemed at an end. To be sure some Illinois Baptists had begun a little mission work in Palestine, and a little later themselves joined the Southern Baptist Convention and brought the weak baby mission along with them. But it has seemed about to perish. Of the family of this brother Miller of Mobile, there was one son who moved to New York City and went into business. He prospered in business and joined the Episcopalians, and his light was hid under two bushels. And the dollar slept on.

One day this business man was called to give up what was more than life to him. His son, a fine young man just coming into the full promise of manhood, was stricken and died. The father looked down into the face and saw how frail and futile are all earthly hopes and plans and possessions. The meaning and business of life dawned on him for the first time and he gave himself in

surrender to God, and pledged himself to a life of service.

At this time his home was sold and the house was being completely cleansed from cellar to garret for the new occupant. When everything was supposed to have been removed, a workman brought to the former owner of the house a bundle of papers which he had picked up in a secluded corner. He was told to throw them in the dumpheap or into the furnace. But a sort of curiosity inspired Mr. Miller to look into them. He found this old copy of the Foreign Mission Journal, about thirty years old and looked into it. There he found the letter of his father asking about his Jerusalem dollar, also Dr. Tupper's answer. It was to him like a living voice from the dead past and it moved his renewed soul to act.

About that time the Southern Baptist Convention was in session in Washington and he boarded the train for Washington and was given permission to make anew the plea for mission work to be done in Jerusalem where the Lord was crucified.

It did not seem practicable even then to begin the work and another year passed. In the meantime somebody gave Mr. Miller a copy of Dr. Gambrell's book, "Baptists and Their Business", and Dr. Love's Book, "The Baptist Position and the Position for Baptists", also he read the Bible very earnestly. The result was that he went to the Calvary Baptist Church in New York and Dr. John Roach Straton baptized him.

Thus reinforced in faith he came to the June meeting of the Foreign Mission Board and made again his plea for a Baptist Mission in Jerusalem. He told the story as it is here retold. The board heard, was convinced it was of the Lord, and now have set that dollar to work. A mission will be opened in Jerusalem with Dr. W. A. Hamlett, of Austin, Texas, formerly pastor at Grenada, Miss., as the superintendent. Mr. Miller will be a large contributor. As the work grows and contributions justify, it is the purpose to have a church, a hospital, a school and an orphanage. We hope and pray that such dividends may be the fruit of the prayer and writing and speaking and faith and contribution of nearly half a century ago.

RELIGION AND THE STATE COLLEGES

Elsewhere in this issue of the Record is published a series of resolutions passed by the Unity Bible Class of the M. E. Church South, of Crawford, Miss. We do this by their request and to give their point of view. It is a matter about which our people are deeply concerned, and about which they need to think earnestly and speak with great care and courage. The fact that many people believe that the kind of education our young men and young women are getting is questionable, is becoming very patent. Rather it might be said the people are thinking more seriously today than ever before about what constitutes real education and what ought to be included in it and what ought to be excluded from it. We are in entire sympathy with the solicitude these brethren express, who we believe are deeply interested in our state institutions and in the future of our boys and girls who attend them.

But having thus expressed our sympathy with the concern of our Methodist brethren, we must be permitted to declare our disagreement with them as to the proposed remedy for the condition. You will notice that appeal is made to the board of trustees to remove any teacher "who denies or doubts the existence of a living personal God, the immortality of the soul and the divinity of Jesus Christ"; and "that no man or woman be allowed to become a member of the faculty of any State Institution unless such man or woman is a believer in the Christian religion."

From our point of view, it is eminently desirable that every teacher shall have a well grounded Christian faith and shall manifest it in deed and in word on all proper occasions. That is the kind of man or woman that we desire our boys and girls to be in contact with. But that the state has right to exact that, and make such a condition

for employment in a state school is wholly another matter.

We are accustomed to speak of this as a Christian commonwealth. It is so only with serious qualifications. Many of our people are not Christians. And if the majority are Christians, it is a fine fundamental principal of true religion of Jesus Christ that there must be absolute liberty of conscience. Religion is not and must not be forced. There must be no penalties put upon conscience. We cannot say that no man can be elected governor unless he is a Baptist, nor can we say that a man must be a Christian before he can be governor. There must be no religious tests in civil matters.

For the same reason we cannot say that a person must be a Christian or must hold any theological opinions before he is qualified to teach in a state school. They are not ecclesiastical or religious institutions, and there can be no religious tests. However, desirable it may be, and is, to have Christian teachers, we cannot force this issue in state institutions. It is contrary to the principal of religious liberty.

We have Jews and infidels in Mississippi. They pay taxes like the rest of us and they have a voice in the government. They send their children to the state institutions and have the same right to demand that the teachers be Jews and infidels as we have to demand that they be Christians. They are citizens with all a citizen's rights. It is not the business of the state to teach any religion, but merely to protect every man in his right to worship in any way he chooses, or not to worship at all if he chooses not to worship.

But this is not all that needs to be said on this subject. If the state does not permit any man to teach any form of religion in a state school, it also has the right to demand that no man shall teach his religion or infidelity to students in state schools. They ought to be protected against the advocacy of theories or doctrines that destroy faith. We cannot demand that a man shall be a Christian in order to be a teacher in a state institution, but we can demand that he shall abstain from teaching things that seek to destroy faith. His own belief or unbelief may be a thing for himself alone. But what he teaches the boys and girls is a matter for the trustees to regulate.

Our only safety is in building and maintaining schools of our own where it shall be the business and the joy of Christian men and women to speak and teach the things that become the sound doctrine of Jesus Christ.

It was a tactical error as we see it for our Northern Baptist brethren who arranged the Fundamentalist Conference last year preceding their Convention in Buffalo, and who arranged a program for another at Des Moines this year, to make it a Conference of Northern, Southern and Canadian Baptists. It will have the less influence in the Northern Convention by that change and the less right to petition or protest.

Dr. Padelford, secretary of the Board of Education of Northern Baptists, in his report to the Convention laments the serious falling off of students for the ministry in their colleges and the decreasing attendance at their theological seminaries. But in other respects the report is encouraging. He says:

"During the past 10 years the number of students in Baptist institutions has increased from 21,074, to 34,733; the number of Baptist University pastors from two to thirty-six; the number of teachers in Baptist institutions from 1,289 to 16,997; the value of the land and buildings of Baptist educational institutions from \$21,890,956 to \$44,717,736; and the endowment for Baptist institutions from \$39,222,359 to \$69,832,068. In the same length of time the sum of \$56,040,816 has been added to the assets of our schools. Today Northern Baptists have one student in their denominational schools for every 95 members of the Baptist Church."

BLUE MOUNTAIN BAPTIST SUMMER ASSEMBLY

Blue Mountain, Miss., July 10th to 16th.

Song Leader, Rev. O. P. Estes.

Inspirational Speakers, Dr. Dillard of Birmingham, Dr. Dodd of Shreveport.

Sunday School Normal Courses, Mr. J. E. Byrd assisted by a list of splendid teachers arranged for by him.

B. Y. P. U. Classes under the direction of Aubrey J. Wilds with able assistants of his selection.

W. M. U. Courses and Conferences arranged for by Miss M. M. Lackey.

District meeting of W. M. U., Friday night, July 8th to Saturday night July 9th arranged by Mrs. Christopher Longest.

Rooms and board in Blue Mountain College Buildings \$1.50 per day.

Remember the dates and notify your friends.

Sunday Schools, B. Y. P. U.'s and W. M. U.'s should send representatives.

REV. J. F. TULL, D.D., President,

REV. R. A. KIMBROUGH, D.D., Secretary.

OUR EPISTLE

Paul in writing to the Corinthians the second time speaks of the church there as his epistle. We are more accustomed to quote the following verse which speaks of them as an epistle of Christ. This is true too, to be sure, but we are not to lose sight of the first statement which was what Paul wished to stress at the moment. He said that he did not need letters of recommendation either from them or to them as to the genuineness of his apostleship or the worth of his ministry. They themselves were the testimonials of his work. They were his exhibit. They showed the kind of work he could do and was doing.

Wouldn't this be the best way to judge a preacher today? If a church is looking for a pastor, by what are they going to estimate his ability? It is not uncommon for them to invite him to come and preach a sample sermon; which is generally a very poor test of his worth. Some men have a "sugar stick" in the way of a sermon which can astonish the natives, and when that is preached they are as flat as a flounder. We recall one fine looking fraud who "blew in" on a church and set the whole congregation afflutter with a sermon, was called instant and the fact voiced abroad that the church had an eagle in the pulpit. But he soon borrowed all the money he could, collected his salary in advance, had his way paid to the Southern Baptist Convention, and sent back a postal card saying "I don't come to no more." He turned out to be not an eagle but a large bird of another variety with an ill odor. It would have been better to have seen what sort of church he left behind him elsewhere.

There are some men who are "show preachers"; who shine in the pulpit for a season, but have little to show for their work when they have gone. It would be well to see what sort of recommendation their previous charge is to them. Have they built up the church they have in numbers, in spiritual life, in interest in the Lord's work and a larger measure of service? Their church is their epistle of commendation. Almost anybody can get somebody to recommend him, if for no other reason than to get rid of him. Recommendations mean much or little, depending upon what they say and who wrote them. And people who give recommendations ought to be careful to tell the truth.

Brethren who are preachers will have to assume responsibility for the churches they have served. The church will show what sort of man he is, and he will have to keep this in mind while he is serving it. He can't run off and leave it and say he can't do anything with those people. The harder the stone and the more difficult to engrave it, the longer the engraving will last. The church is the preacher's letter of recommendation or vice versa. If he can't do anything with it, that is his weakness. It will do him no good to go off and leave it as he found it. On the contrary if

he takes a hard field and makes it profitable, it is the demonstration of his ability. Paul says, "Ye are God's farm," the preacher is God's farmer. And you can tell what kind of farmer lives here as you ride along the road.

San Marcos Academy, one of the Texas Baptist Secondary schools had 500 students last session.

Pastor D. W. Moulder baptised one at Concord and received one for baptism Line Creek on second Sunday in June.

The Baptist Standard of last week issued a Gambrell Memorial Number, beautifully appropriate and worthily done.

Pastor C. E. Bass of Ellaville, was assisted in a meeting by brother H. H. Webb. Thirteen were baptised and five joined by letter.

The lawyers have discovered that while women may vote in Mississippi, the statutes required that only males over 21 may serve on a jury.

Boston Board of Censors refused to permit the "Birth of A Nation" to show in that city. They might try their hands on Uncle Tom's Cabin.

Charleston, Belzoni and Indianola have risen to the rank of cities. The last census showing a sufficient population for that class, also Magnolia.

A copy of the minutes of the State W. M. U. Convention is at hand. It is well done reflecting credit on this fine body of women, and on the printers.

Send in a club of five more subscribers to the Record from your Church at \$1.50 each, and then you may send in any other new ones at the same rate until August 31st.

Pastor J. W. White at Zama was assisted in a meeting by Rev. A. D. Muse for eleven days. The crowds grew to the end, the largest ever. There were no additions to the church.

The faculty of the Baptist Bible Institute in New Orleans is arranging a course of study for next year to include the Old Testament in Hebrew and the New Testament in Greek.

The General Education Board of New York has promised \$150,000 on a \$600,000 Endowment to Louisiana Baptist College. Also the college is to receive \$7,500 a year for increasing the Professors salaries direct.

Pastor J. O. Buckley, announces that Society Hill Church will have a Home Coming Day the first Sunday in July. There will be preaching and dinner. All former pastors and friends are expected to be present.

Dr. W. D. Nowlin of Kentucky, is assisting Pastor E. J. Caswell in a meeting at West Point. In preparation for the meeting a census of the city was taken revealing the fact that there are 1,783 church members in a white population of 2,800, the Methodist leading and Baptists coming second.

Pastor J. S. Riser had brother Grantham with him in a meeting at Kruger. It greatly helped the church. One was baptised and five joined by letter. Six subscribers were secured for the Record. Brother Riser resigned and the church extended a call to brother Grantham.

The British King and Queen were present at the opening of the North Irish Parliament at Belfast. Every precaution had been taken against violence to their persons and there was no unusual incident. However, a train bearing soldiers on the return from Belfast to Dublin was blown up by a mine and several people killed and wounded.

In spite of the general financial depression from which this country is suffering, a hundred and twenty-five \$12.50 reservation fees have already been received at Mississippi Woman's College. This is fifteen more than had been received by this time last year, and at present indications are that more girls will be turned away this year than last.

DR. MULLINS' SUGGESTIONS.

In a timely and thoughtful article in the "Home and Foreign Fields", Dr. Mullins, president of the Southern Baptist Convention, renews the discussion which some of the state papers had up just before the meeting of the last convention. The problem is to get matters thoroughly considered and the minds of the people clear and informed before action is taken on questions of vital and far-reaching consequence. This is a better time to discuss it than immediately preceding the Convention. Then it was hurried and poorly digested.

The problem has arisen, as everybody recognizes, from two causes, the growth in the size of the Convention and the increasing number of subjects which must come up for consideration. Neither of these is a matter of want, but for congratulation. It is good that so many people are interested and it is good that they are interested in so many other things in the kingdom. We may look for both to continue to grow. But this brings on the necessity for readjustment.

Several suggestions have been made. Dr. Mullins calls attention to the fact that many important matters are discussed and policies adopted in committees, who make important recommendations to be adopted by the Convention without due and needed consideration. This was true in matters involving millions of dollars, as in the report on "A New Seminary and a Baptist University".

Dr. Mullins refers to the suggestion made several months ago that the Executive Committee be enlarged and a clearer definition of its functions be made so as to meet this need. This he regards as possible but not preferable as it tends to undesirable centralization in the hands of a few. Also he thinks it not desirable to reduce the representation. We believe the possible representation might be reduced without reducing the attendance, which would at the same time make the actual number of representatives be more equally distributed among the states.

Then Dr. Mullins makes two good suggestions. First, that all important committee reports be printed in advance of the meeting of the Convention, or still better be given to the denominational papers at least two or three weeks in advance of the meeting of the Convention. In this way the subjects and plans can be thoroughly discussed and thought through, the people being made familiar with them and more nearly ready to take intelligent action. This plan was authorized by a previous Convention and should be thoroughly tried out. Instead of that, some of the committees seem to think they can do their best thinking in secret and then spring something on the Convention by way of surprise. It is better to be democratic than dramatic.

Another suggestion which Dr. Mullins makes is that the editors of our denominational papers give treatment to all important matters that are left over for further action. This is certainly a very helpful thing to do and one editor at least has been planning to do that very thing. He has been somewhat discouraged in that purpose by the failure to get a minute of the Convention more than a month after the meeting. This is due presumably to the printers' strike. But that sort of discussion need not and ought not to be confined to the editors. Other brethren are just as capable and ought to be just as much interested. A democracy ought to be a place or an institution of the thinking and are privileged to say what they think. So come on, beloved.

South Carolina Baptists put their state paper into every Baptist home during the seventy five million campaign, and 98.3-8 per cent of churches in the state contributed to the campaign. That's a "Q. E. D." as the boys say in the mathematics class. No other state equaled that percentage.

The collections for the campaign have fallen off fearfully since May 1st. There are a few sections of the State that just now are enjoying great prosperity during the shipping season. A hint to the wise is sufficient.

NORTHERN BAPTIST CONVENTION

(By Frank E. Burkhalter)

In an effort to regain to the orthodox faith that small percentage of the churches in the Northern Baptist Convention that have departed from some of the fundamentals of the gospel, and to more thoroughly ground the other churches of the Convention territory in those fundamentals, the more conservative leaders of the Convention determined at Des Moines last week to conduct a quiet campaign of indoctrination throughout the Convention during the new conventional year. While the Conference on Fundamentals, which preceded the Convention, adopted a statement of belief embodying the more essential points of the evangelical beliefs of Baptists, no effort was made to have this statement adopted by the Convention itself. Instead, a series of conferences on fundamentals will be held in every state of the Northern Baptist Convention during the coming year and those local churches which are not reached by these conferences will be reached through correspondence, it is announced.

The Watchman-Examiner, regarded as the official spokesman of the fundamentalists, will lend itself to the promotion of this campaign and probably other publicity may be employed.

It is encouraging to the conservatives that they won the first skirmish in the Des Moines convention over doctrinal issues by a vote of practically four to one, indicating the preponderance of sentiment in the Convention for the fundamentals of the Baptist faith, and while they could have put over any other program they might have cared to adopt they are proceeding with caution in the belief that this is the wiser policy.

The Conservatives won their decisive victory over a proposition instructing the Baptist Home Mission Society to abide by the action of its board of directors in accepting a gift of \$1,750,000 from a wealthy layman in California for mission work in the Western states, the donor specifying in the gift that no part of the income from this trust fund should be employed in paying the salary or expense of any missionary or colporter who does not believe in the commonly accepted Baptist fundamentals. The board of managers had already accepted the gift but some of the members objected to the acceptance of a gift with theological conditions attached, and the matter had been made an issue in the denominational papers.

Judge Fred W. Freeman of Denver, formerly of Texas, and one of the most influential laymen in the Convention, laid the predicate for a showdown on the matter when he introduced a resolution in the general meeting of the Home Mission Society, which was virtually a meeting of the Convention for the special consideration of the subject of home missions, the membership of the society and of the Convention being practically identical, providing for the ratification of the action of the board of control in accepting the gift under the conditions named, congratulating the board upon its action in that connection, and thanking the donor for his generous gift.

No sooner had this resolution been introduced than Dr. R. M. Vaughan of Newton Theological Institution offered a substitute resolution, declining the gift under the conditions named and providing for the appointment of a committee to negotiate with the donor with a view to removing the conditions.

Dr. Vaughan charged that the acceptance of the gift on the conditions named provided for the conduct of heresy trials, that the home mission society had no right to become a party to binding future generations by the doctrinal beliefs of a dead man, and that Baptists had always been opposed to the imposition of doctrinal creeds.

Answering these objections Judge Freeman said Northern Baptists had reached a milestone in their denominational life, that the great majority were in accord with the doctrinal principles named

by the donor, that Baptists had no right to use their liberty to destroy their stewardship of service, that they cannot in good conscience use their liberty without the law, that Baptists were never before accused of believing nothing, that every Baptist Church worth while has a covenant committing its members to certain doctrines and programs, that doctrinal statements are not the machinery for heresy trials, that God knew something when He wrote the New Testament, and that Baptist churches could never thrive on an emasculated religion.

Dr. John R. Brown of Rochester Theological Seminary said the Home Mission Society had accepted \$9,000,000 in trust funds in the past but all of them without doctrinal stipulations, and Dr. M. P. Boynton of Illinois replied there had been no occasion for such conditions in the past for Baptists had been loyal to the faith, whereas in recent years some Baptist institutions had betrayed the trusts reposed in them, he said.

The debate continued for two hours but when a final vote was taken the majority for the acceptance of the gift on the conditions named was practically four to one.

The conditions, briefly stated, were to the effect that no part of the income from the trust fund should be employed in paying the salary or the expenses of any missionary or colporter who does not believe in the following principles:

1. The inspiration and supreme authority of the Holy Scriptures.
2. The deity of our Lord Jesus Christ, His incarnation, His atoning death, His bodily resurrection, and His Return.
3. Baptists Churches composed of those who have been baptised into fellowship on a confession of faith in Christ as their Redeemer and Lord, and commissioned to make their chief business the evangelization of the world.

While this action bound only the Home Mission Society an effort was due to be made by the liberal element later in the convention to secure an action by that body which would prohibit the other societies and boards from accepting gifts with theological conditions attached. It is believed at this writing, however, that the conservatives have sufficient strength in the convention to prohibit any action that will definitely commit any of the bodies to such a policy. Some of the societies, however, including the Foreign Mission Society had previously gone on record as refusing gifts where such conditions were attached.

The conservatives are in better position than they were a year ago. While the larger part of the convention machinery is still in the hands of the more liberal element there is a decided tendency among the rank and file of the convention to give larger emphasis to the fundamentals and it is believed this movement will grow from year to year with the result that the conservatives will ultimately gain control of the machinery of the convention.

One of the surprises of the convention to everybody was the report of committee on schools. This committee, appointed a year ago at Buffalo, at the instance of the Fundamentalists, was composed almost entirely of conservatives and it had been expected by both conservatives and the liberals that a radical report would be presented. But the surprise was not disappointing. The liberals were delighted to find the report as conservative in its observations and the conservatives were delighted that the committee was named primarily to investigate the character of theological instruction given in the Baptist schools of the North and to ascertain the character of control which Baptists have over their institutions of learning. Only in a few cases is rationalism being taught in the Baptist schools, the committee believes, and it was recommended that remedial measures here be applied by the local constituencies of the schools. The original charters of a number of the institutions do not provide for near so close denomina-

tional control as we of the South are accustomed to.

The Committee feels that it would not be inconsistent for Baptist schools to adopt a statement of Baptist belief, feels that no professor out of harmony with generally accepted Baptist belief has a right to hold position in a Baptist school and if he does not resign voluntarily he should be relieved by the board of trustees, and that schools supported by Baptist money and Baptist constituency should be loyal to Baptist faith and the Baptist program. It is probable that a fuller investigation into the character of instruction and control of the schools will be conducted later on, but no one had had an opportunity to study the report of the Committee fully enough to make recommendations as to a future course, so the report of the committee, along with a minority report by Dr. F. W. Sweet of Cleveland, was received and filed without discussion and without opposition.

The conservatives did not get everything they wanted in the committee report but they feel the committee's investigation made progress in the direction of the general end sought and that the work of fully reclaiming the schools and correcting such deficiencies as may exist in the instruction given will be corrected later.

The University of Chicago, whose school of Divinity is considered the most liberal of any Baptist institution in the North, is not supported by the Baptist denomination.

While Northern Baptists have subscribed only a little more than \$52,000,000 on their \$100,000,000 New World Movement the prediction is confidently expressed that before 1924 the full amount will have been subscribed and the larger program planned made possible. The collections on the pledges due this year were 92.6 per cent of the total pledged for the year the report of Dr. J. Y. Aichison, director of the Board of Promotion showed and he is very much encouraged. Nearly \$11,000,000 came in on the pledges to the World Movement, while returns on annuities and special gifts brought the total receipts for the year to more than \$12,500,000.

Marked progress has been made in the past few years in the enlargement of the missionary work of the denomination, while the number of Baptist students enrolled in Baptist schools has been practically doubled within the past ten years. Northern Baptists are facing a serious situation in respect to the number of candidates for the ministry, however, there being only about 400 ministerial students in the eight seminaries, or an average of only 50 students to the seminary.

This year marked the fiftieth anniversary of the organization of the Woman's Foreign Missionary Society and the women celebrated the occasion by raising \$450,000 in special gifts for the larger equipment of their missionary work in the foreign fields. The women support by their own efforts 226 missionaries on ten foreign fields and have made excellent provision for their workers in equipping them with hospitals, schools, community centers, and the like. A number of active workers from the various fields were in attendance upon the convention and a very favorable impression was made.

While the Fundamentals Conference met the day before the Convention it had no official relation to the Convention, though practically every one who attended the Conference also attended the Convention. In order to give the Fundamentals Conference the largest possible scope and influence the committee invited visitors from other sections to address the gatherings this year. Dr. John R. Sampey of the Southern Baptist Theological Seminary, spoke on "Jesus and the Old Testament", Dr. L. R. Scarborough, president of the Southwestern Theological Seminary, discussed "The Central Passion of the Gospel," while Dr. T. T. Shields of Toronto, Canada, spoke on "The Cross and the Critics." Other addresses included

a keynote speech by Dr. J. C. Massee of Brooklyn, the chairman, "The Authenticity and Authority of the New Testament" by Dr. Jacob Hendrich of the Northern Baptist Theological Seminary, "The Proof of the Resurrection" by Dr. D. F. Bittenhouse of Columbus, Ohio, and "The Return of the Lord" by Dr. W. B. Hinson of Portland, Oregon. All of the addresses were of a very high order, thoroughly orthodox, and heartily enjoyed by the large audience that heard them. The addresses have been published in pamphlet form and will be given a large circulation. Dr. Scarborough urged the establishment of chairs of evangelism in the theological seminaries of the North as one means of promoting a deeper evangelical faith along the Baptist institutions and churches of the North.

The statement of belief, adopted by the Conference on Fundamentals by a vote of practically five to one, is as follows:

A Confession of Faith

The adoption of a creed to which allegiance is demanded would be contrary to our historic Baptist principles and repugnant to our deepest spiritual instincts. On the other hand the adoption of a confession of faith as a standard about which our Baptist people may rally, is consistent with the practice of our fathers from the earliest days of our denominational history. Living in a day of doubt, unbelief and irreligion we feel that the time has come for Baptists publicly to reaffirm their faith in the great fundamentals. As Baptists and members of churches connected with the Northern Baptist Convention, we desire to restate the foundation doctrines of our faith in the following brief and simple confession which is but a reaffirmation of the substance of the historic Philadelphia and New Hampshire Confessions of Faith:

1. We believe that the Bible is God's word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.
2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that He concerns himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.
3. We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people and his personal visible return to the world according to his promise.
4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.
5. We believe that all men by nature and by choice are sinners but that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life"; we believe therefore that those who accept Christ as Savior and Lord will rejoice forever in God's presence and those who refuse to accept Christ as Savior and Lord will be forever separated from God.
6. We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptised on a credible confession of faith, and associated for worship, work and fellowship. We believe that to those visible churches were committed for perpetual observance of the ordinances of baptism and the Lord's supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Savior, and to enthrone Him as the Lord and Master. We believe that all human betterment and social improvement are the inevi-

Department Of The Convention

R. B. GUNTER, Cor. Sec'y.

Receipts for May.....\$10,020.68

Receipts for June through the 25th.. 8,959.44

When it requires about \$7,000 a month to keep our work going you can easily see how far short we are falling of our needs. State Missions receives only 19 per cent of the above amounts. It is well for us to become absorbed in evangelistic work, but evangelism which causes us to forget or to neglect payment of our pledges as we have promised to do is not the kind of evangelism we need. We must keep all the fires burning. As well as adding new recruits we must train our recruits.

Strategic Places

Paul was great on planting the gospel in strategic places. If we analyze his method, we can see the wisdom of it. His idea seems to have been to plant the gospel in such places as will give it greatest publicity. He was ambitious to reach Rome in order that the gospel might be planted in that city into which roads led from every section of the country. The Home Board seems to deem it wise to employ such a policy at this time when funds are scarce. It will be well for our State Mission Board also to consider this and while doing this it will be well for us to bear in mind the consolidated schools, the agricultural schools and the high schools of our state along with the colleges. There are some high schools in the state at which we have no church. When we preach to students in schools we are preaching to counties and states all at the same time.

Now this does not mean partiality. It means investment of funds in those places which will produce most fruit. Another consideration also is that when these students are educated and if properly trained in religious work they will go out to the various sections of the country to be a blessing. We cannot help all the needy places directly, that is, all the weak churches, but by seeing that all of the large school centers are supplied with preachers we can help indirectly, at least, everybody.

It is well to consider also that if we fail to give the religious life of the pupil an opportunity while his head is being educated we have a more dangerous citizen than if he were not educated.

Self-Support

It is exceedingly important that every church and every student should bear in mind at this time the need of self-support for the sake of the weak churches and for the sake of those who are

table by-product of such a gospel.

7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

(Continued on page three)

vout and repentant attitude seek the blessing and help of Almighty God for our country, our cities, our towns, our homes, and our young people. Let us give up all unkind criticism of each other's beliefs and convictions. Religious freedom has always been the glory of our denomination. Let us continue in this exaltation; let us cling to the fundamentals but also give every man the right to interpret according to the dictates of his conscience.

Let us, earnestly plan and strive for the religious education of all our people from the cradle to the grave. Let us try humbly, prayerfully and sincerely with the opening of this Convention to inaugurate a tremendous forward movement for another Pentecost.—The Baptist.

unable to help themselves. Everyone who can possibly do so should pay his own way. This will not only enable the weak places to receive help but it will also be a strong factor in the life and character of the individual student or church which pays its own way. We should never become

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selfish, we should never become stingy, but nevertheless the church or the student which receives help when it could provide for it without outside assistance is hurt by receiving it. While we are in this crisis we will do well to bear this in mind.

It will doubtless be the policy of the State Board next year to visit through some of the field workers every church which applies for help and to assist the church in raising its budget. If this is properly done, the appropriation of the Board to such churches can doubtless be cut down 50 per cent. Many people can do what they feel they are unable to do and at the same time be much better off by having done it. Self-support is one of the lessons which everybody should learn.

In some cases we find that churches are receiving help when one-third of their own members are doing nothing towards supporting their own church. This means that those members who are doing nothing are asking help of members of other churches. In other words, they say we are not paying our pastor for the services which we receive from him, but we want you while paying your pastor to pay ours also.

How the Work is Going

All of the work of the state is going well except the payment of pledges. We might well begin right now to pay our subscriptions so that it will not be such a burden upon us this fall. We can save much expense to the Board if every pastor and every church will begin right now to urge the payment of pledges by the week and by the month. The evangelistic work is most gratifying in its results; the W. M. U. work is progressing beautifully; the B. Y. P. U. work is gaining new ground and is making new strides which will tell in the future; the Sunday School Normal work bids fair to be the best of its history. There is no complaint to be made anywhere except in the collections and perhaps in subscriptions to the Baptist Record. Renewals should be made promptly and the subscription list should be extended every week.

The Baptists of Belzoni have started work on their new building and hope to be in before the snow flies.

Set on fire by hailstones is the report of a hayrick in New Jersey. The hail melted in the hay sweated and spontaneous combustion followed.

New Albany church ordained twelve new deacons last Sunday, making 22 in all. The new men are: W. T. Ford, A. A. Miller, Walter Kelly, J. E. Tate, Geo. Kelly, S. J. Mayo, T. L. Williams, E. L. Williams, W. D. Barber, J. E. Buchanan, John Neely and H. L. Campbell.

The Foreign Mission Board lost \$14,000.00 last year by taking liberty bonds at face value and having to sell them at market value. This was inevitable because some people could not pay their pledges any other way, and were told that the bonds would be accepted at face value. But we heard it intimated that some people had deliberately gone into the market and bought bonds below par and then paid their pledges with these same bonds at face value. This was nothing less than cheating God. Of course, there is nobody in Mississippi who would do this, or else he would immediately cancel his subscription to The Record.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

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 First V-President—MRS. K. GODBOLD, Clinton
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 Personal Service Leader—MRS. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor W. M. U. Page—MISS M. M. LACKEY, Jackson

The new local committee of the executive committee of the W. M. U. held its first meeting in Birmingham, Alabama, in the First Baptist Church June the first with the following members: Mrs. W. C. James, Mrs. W. T. Berry, Mrs. Sumpter Lea, Jr., Mrs. Hugh McDonald, Mrs. G. W. Morrow, Mrs. W. L. Rosamond, Mrs. James G. Smith, Miss Willie Jean Stewart, Mrs. Darby H. Brown.

Although headquarters will be moved to Birmingham, Ala., just as soon as possible, our magazine, "Royal Service" will continue to be printed in Baltimore, until after December, 1921 issue, as the paper is already on hand for copies up to that date. Subscribers will please take notice.

As an expression of appreciation and interest in the removal of W. M. U. headquarters to their boundaries, the Birmingham Baptist Association appointed a committee, namely, Dr. Farrington, Dr. Hobbs, and Mr. Wood to assist in any way in moving headquarters to Birmingham and have also offered to help in some very substantial ways when the time presents itself.

One reads with a thrill of joy the account of the celebrations of the "Golden Jubilee" of our Northern Baptist Sisters. We rejoice with them in their successful effort to raise three million dollars for Christian education, their Jubilee offering for their schools on foreign fields. They have realized that in well equipped college and well trained leaders lies the hope of the future, that the evangelization of great races can best be done through their own trained christian men and women.

Ahead the above thought, I am constrained to speak of two heart stirring appeals that have come to us this week from dear bright girls in our own State begging for help to complete their college course that they may give their lives to the work to which God has called them, yet hindered in their preparation for lack of funds. This rightly interpreted means five hundred dollars immediately, but in what way could that amount be better invested than in the lives of these dear girls? Brother, Sister, if God has prospered you, think of the wonderful opportunity offered through this channel of service.

The impelling thought of this day is Christian education and the impelling force is the educated Christian. When our young people led by the Holy Spirit, dedicate their lives to special Christian activities, we should assume the responsibility of giving them adequate preparation.

I received your letter of June 7th, for which I thank you. Enclosed I am sending you \$1.50 for the purchase of books for the missionaries on foreign fields.

I found my Sunbeams very interested in this opportunity for service and it is their wish that you select the books there in the Book Store.

Yours truly,

EVA THORNTON,
Shannon Sunbeam Leader

Enclosed you will find check for one dollar for which please get a book for the Neshoba Sunbeams and send to a Missionary.

We are so glad to do this and let us know whenever we can do something special for it helps us also.

Yours truly,

NORA VIVERETTE,
Neshoba Sunbeam Leader

Your letter to hand and will say we shall indeed be glad to contribute to this work.

We should certainly do all in our power to help add a few pleasures to the hard struggles of our missionaries. I am enclosing order for \$1.50. Hope this will get a good book. It is a great pleasure to do this and the little Sunbeams are delighted to help some of our workers.

Yours sincerely,

MRS. MINNIE PORTER,
Taylor Sunbeam Leader.

A GOOD MEETING

On Thursday night, 16th inst., a meeting of twelve days' duration came to a close in the Ackerman Baptist Church. Dr. E. B. Hatcher, pastor of the Lowrey Memorial Baptist Church, Blue Mountain, Miss., did the preaching. It was more than well done; it was exceedingly well done. The people were universally pleased with Dr. Hatcher's preaching. His manner is dignified, spiritual, clear, convincing and full of pointed illustrations, but absolutely free from heart-rending death-bed scenes. Dr. Hatcher is a prince in the pulpit and an indefatigable worker outside of the pulpit. Not only is he a hard worker on the outside but he is a most successful worker. He came to me highly recommended, and I wish to add my endorsement to all that has been said or written about him. If any church wishes a sound evangelist pastor to help in meetings, I most heartily commend Dr. E. B. Hatcher of Blue Mountain, Miss. All denominations cooperated most heartily in the meeting, the best feeling prevailed, the pure gospel was preached, sinners were saved, and the saints were greatly blessed. Sixteen were received for baptism and four by letter. There are many people in Ackerman who do not profess to belong to some church, and most of those who do not claim to be Christians are older people.

PATRICK S. ROGERS, Pastor.

Tylertown, Miss.

The Walthall W. M. U. Rally was held at Centerville Church Saturday June 11. This was the third rally held since our association met last October.

We find that these rallies are just what we need in our association. They are not only instructive and inspiring but they draw us closer to each other. The meeting was opened with song and prayer after which the little Sunbeams of Centerville gave us a welcome song in such a sweet way that we all felt much at home. Scripture was then read and several papers were read by ladies of the different societies concerning our work. Our Vice-President, Mrs. R. L. Bunyard, gave us a talk on the S. B. C. at Chattanooga, and when she was through we felt like we had been there almost. The noon hour was much enjoyed because of the nice lunch served by the Centerville ladies.

In the afternoon, after song and prayer, the Y. W. A's. of Tylertown, fourteen in number gave a pageant. This was followed by short talks

from the officers and another talk from Mrs. Bunyard.

Business was attended to and the meeting was closed with "Praise God from Whom all Blessings Flow", and prayer.

Our aim is an A-1 standard not only in our association but every W. M. U. We are growing. The next meeting will be held at Crystal Springs Church.

BELLE RIMES, Supt.

REPORT OF ORGANIZATION OF W. M. U. OF NEWTON COUNTY ASSOCIATION

Messengers from churches of Newton County met at Decatur, May 25th, and organized the Newton County Association.

On May 26th at 1:30 o'clock, the ladies from the different churches met and organized the W. M. U. of the Newton County Association. After a song service, led by Bro. Rogers, of Union, Miss Lackey conducted the devotional in her own good way.

Thirteen Churches entered into the organization as charter members and elected officers as follows:

Mrs. H. G. McLaurin, Supt.; Mrs. J. M. Wells, Young Peoples' Leader; Mrs. L. H. Armstrong, Mission Study Leader; Mrs. C. C. McGee, Personal Service Leader; Mrs. I. M. Gallaspy, Stewardship Leader.

Mrs. J. Kent, our Vice-President for 4th District was with us, she wishing to get acquainted with the people of Newton County, brought us a message on "The Field and the Work Before Us."

Miss Lackey emphasized the work of the W. M. Societies and how it will affect us when the great day comes, discussing briefly the different phases of our work, namely: young people, Mission study, personal service and stewardship.

These talks were delightfully interesting and much inspirational knowledge was disseminated. Mrs. McLaurin, our newly elected Superintendent, was called to the front and very enthusiastically accepted her work asking the hearty cooperation of all that the work might go forward and we feel sure that the work will prosper graciously under her leadership.

MRS. F. D. GIBSON, Supt.

ATTENTION! THIRD DISTRICT!

The annual meeting of the W. M. U., of the Third District will be held at Blue Mountain on Friday and Saturday, July 8th and 9th. Opening session to be Friday night.

An interesting and helpful program is being arranged and our state leaders will be with us. Every organization of the W. M. U. in the district is earnestly asked to send delegates.

All delegates and visitors will be quartered at Blue Mountain College at a rate of \$1.50 per day. The same rate will be charged during the encampment which immediately follows our meeting and opens on July 10th.

By adopting this method of entertainment, every one who wants to, may feel free to attend our rally, and we hope a large number will avail themselves of the privilege of attending two meetings (our rally and encampment) for one railroad fare.

Write to Mrs. L. L. Ray, Blue Mountain for reservation of rooms for our rally.

MRS. CHRISTOPHER LONGEST

Vice-President 3rd. Dist.

LISTEN LADIES!

I truly hope to meet every mission study leader of the 6th district in Monticello next week at our rally. I want us to have a special conference during the meeting and discuss not only our successes but also our failures and how to overcome them. Go to that meeting if possible, if not send me your report to Prentiss not later than Monday or send by some one who is interested in this line of work and who will take your place in the rally.

MRS. J. A. LEE, Leader.

IF WE FOLLOW ON

This phrase is from a tender passage in Hosea. The prophet exhorting the people to return to God. He acknowledges that the sufferings of Israel are the judgment of God for their wrong doing: "he hath torn." And he is assured that God will heal the hurt and restore health to the people if they will return to Him. "Then," says Hosea, "shall we know if we follow on to know the Lord."

There is only one application which we wish to make now of the general principle that is embodied in this statement. Just take this fragment alone: "We shall know if we follow on to know." Knowledge is consecutive, continuous, progressive. Not only does the knowledge which we acquire today enable us to go further tomorrow; not only does it put us in position to take in more and widen our range of knowledge; but we must go on if we wish to retain what we have already acquired. If we drop out of the pursuit, if we discontinue our search and investigation, we will lose much of that which we already had.

Anybody who picks up a school book today which he has laid aside for a few years will find that what he once knew and was familiar with has grown obscure and passed completely from his possession. We speak of getting "rusty," and it is not a bad figure. The plow that lies in the furrow will get rusty and dull. It loses not only its brightness but its ability to do work. If you want to keep what you have you must get more. That is the principle Jesus announced when he said, "To him that hath shall be given and he shall have abundance. From him that hath not shall be taken away even that which he hath."

This is true in our religious experience and our knowledge of the Bible. If we follow on we will keep what we have. If we don't we shall lose it. This particular application which we had in mind of this fundamental of life just now is to our young people who are in school and who ought to continue in school. One of the most serious and common of mistakes it to quit too quick. Our young people are too easily satisfied. They are tempted to think they have education enough to run them for two or three years and then spend the remainder of their years in regrets. What they have soon evaporates because they have taken so little. They have not gone deep enough to really strike a living fountain and their little stagnant pool soon dries up.

No young man or young woman should quit school until he has gotten all the school can give him. And then in most cases there are other schools to which he ought to apply for still better preparation. A too small ambition, a too low aim, a willingness to be satisfied with stopping short is only to become heir to vain regrets in the after years. Then shall we know if we follow on to know.

Congressman Paul H. Johnson of the Sixth Mississippi district has introduced a bill to prohibit "female persons" from smoking in public places in the District of Columbia. We hope he will omit the female and get it passed. Of course, smoking by women is an abomination, but we fail to see how a law can be made applicable to women that is not to men. We are no lawyer but any law that seeks to control the conduct of one class of people and does not apply to another violates the fundamental conception of law and justice. We have heard of a woman who broke her husband of swearing by "cursing a blue streak." Maybe the women smokers are going to be reformers. Some men might set the weak sex a good example as well as making laws to keep them from doing like men.

The Dancing School, at Elks Hall was closed. Public dances at the Springs nearby were closed. The dance evil received a blow from which it will not soon recover. The pastor, Rev. L. T. Reeves, had the assistance of Evangelist T. O. Reese, and Mr. and Mrs. J. D. Blankenship.



LIBRARY, MISSISSIPPI COLLEGE

MEETINGS BEGINNING FIRST SUNDAY IN JULY

Let Us Pray for These

Calhoun City, Calhoun County—J. F. Mitchell, pastor; O. A. Utley, assisting.
Columbus 2nd, Lowndes County—J. F. Sansing, pastor; W. E. Farr, assisting.
Calvary, Newton County—J. E. Arnold, pastor; G. E. Phelps, assisting.
Longview, Oktibbeha County—James H. Street, pastor; J. D. Ray, assisting.
Lake, Scott County—H. C. Cox, pastor; L. M. Keeling, assisting.
Eupora, Webster County—W. E. Finley, pastor; J. R. Hobbs, assisting.
Latimer, Jackson County—R. L. Vaughn, pastor; J. F. Starnes, assisting.
Martin, Claiborne County—S. P. Morris, pastor; pastor doing preaching.
Montgomery, Lincoln County—T. B. Sandifer, pastor; J. G. Gilmore, assisting.
White Bluff, Marion County—A. J. Linton, pastor; J. J. Hemphill, assisting.

Results of Recent Meetings

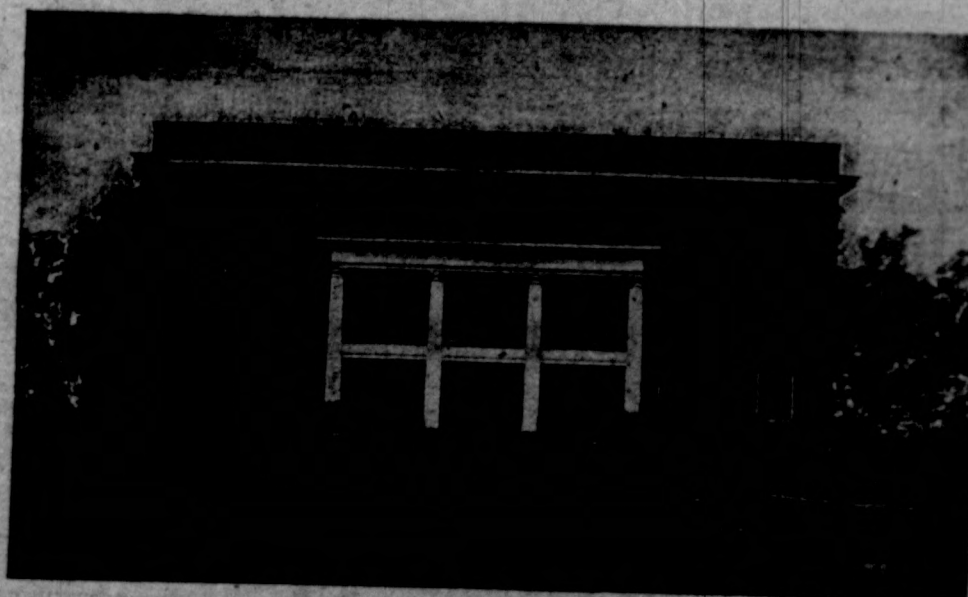
Let us thank God for these.

Number meetings reporting since last publication, 6; number professions of faith, 229; number received for baptism, 183; number received by letter, 83; total additions, 246. Number enrolled for denominational schools, 1.

Totals to date—Number meetings reporting, 31; number professions of faith, 923; received for Baptism, 831; received by letter, 410; number restored, 4; total additions, 1245; number volunteers for ministry, 2; number volunteers for mission work, 5; number enrolled for denominational schools, 1.

The Headland Avenue Church, Dothan, Ala., has enjoyed what was said by the oldest members to have been the greatest meeting in the history of the church. The crowds were unusually large and fifty-two were added to the membership.

As the result of two weeks training school at McCool, Pastor A. D. Muse on the third Sunday in June delivered four W. M. U. Diplomas, six Sunday School diplomas and twenty B. Y. P. U. Diplomas.



RATLIFF HALL, MISSISSIPPI COLLEGE

LUMBERTON DEACONS

Much has been said recently through the columns of the Record about the authority deacons are taking in our church life. We had an example of this recently in our own church and I believe the brotherhood should know something about their rash act, that all might safeguard the denomination's larger interests.

A few days ago the pastor here and deacons were in a business meeting, and after all the business that claimed their attention had been disposed of, the pastor was asked to retire while another matter would be discussed. Was that not questionable? On the following Sunday morning a deacon's meeting was called without the knowledge of the pastor. He was of course asked to meet with them. What pastor would not have his suspicion aroused? In that meeting one of them, a comparatively young man, stood facing his pastor and with well-chosen words informed him that they had, in private conference, decided unanimously to ask him to accept from their hands a handsome gold watch as an expression of their appreciation for his untiring devotion to the task to which they had called him one year ago, and since he had just received the degree of "Master of Christian Training," from the Baptist Bible Institute it might pass as a graduating present. Was that unwise?

Personally I do not believe our deacons will overstep their grounds if they have the sympathy and cooperation of our good pastors. A word of warning may not be out of place, but by all means let's lay our hammers away, put our shoulders to the wheel and really move things for King.

May God's richest blessings rest upon our deacons as they try to function for the Master. So few of them have had an opportunity of training themselves for the heavy responsibilities thrust upon them.

I am fraternally,

J. N. MILLER,

Pastor of Lumberton Baptist Church

KINGSTON LAUREL

We have just called one of the greatest meetings in the history of our church. Brother E. D. Solomon came to us the second of June and stayed through the 13th. God richly blessed each service and the visible results were 50 additions to church, 42 for baptism and 17 by letter. The church membership was revived and our city awakened to God be all the glory!

Truly the Lord has called Brother Solomon into the Evangelistic field. To my mind he is one of our great men, his message is a message that every church in our South should hear.

May our Father richly bless his ministry.

Cordially yours,
JACK CRAWFORD

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D. M. Nelson, Secretary.

Fathers and mothers are the enemies of their children if they do not cause them to be instructed.—Aristotle.

A Christianized education is essential to an educated Christian.—Pres. Thompson.

Education without religion is simply veneering rotten wood.—Bishop Welsh.

To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant.—G. A. Coe.

Two per cent of our young men go to college. Ninety per cent of our men of influence and power come from that two per cent.—R. W. Jopling.

A college which is not Christian is no college at all.—Pres. William DeWitt Hyde.

Keep a lookout for the Educational number of the Record. Read it and find out what our colleges have and have not, and the great work they are doing.

Garfield said: "Mark Hopkins on one end of a log and a good student on the other would constitute the greatest university in the world." He was telling almost the whole truth. While, of course, the buildings and libraries and laboratories are valuable adjuncts in the acquisition of knowledge, the real greatness of a college lies in the highest type of scholarly, Christian teachers. Men and women with whom association is helpful, in whom moral ideals are supreme, in whom God's word is revered and studied, and its teachings obeyed. Men and women who are just what our students need.

You find just such type of teachers in our Christian colleges. Parents, it will do your boys and girls good to come in contact with them. Who's Who in America, gotten out a few years ago, gave biographical sketches of 17,000 men and women admittedly leaders in their various occupations and successful from the standpoint of present popular opinion. If the majority of them were not college men and women, then it would have to be admitted that the school was not functioning as it should. The facts are 71 per cent had college training, 58 per cent were graduates of colleges and universities, 16 per cent ended their schooling with high schools, academies, normals and seminaries, 9 percent received only a common school education, 3.8 per cent were privately educated. While 2 per cent of all these were self taught. This is very significant when we remember that less than 5 per cent of the youths of the country pass from the common school to the high school, and perhaps not more than one in a hundred of the entire population receive any training in college at all. Two thirds of the seventeen thousand were educated in Christian colleges. Is not that rather significant?

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Clinton, Miss.
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MEETINGS OF ASSOCIATIONS

Date	Association and Place of Meeting
Sept. 6	Lafayette County—Clear Creek, 10 miles west Oxford.
	Lebanon—Oral on M. C. R. R.
	Lee County—Ulatubba, 3 1/2 miles northwest Saltito.
	Pontotoc County—Zion, 8 miles south Pontotoc.
	Prentiss County—Osborne Creek, 4 miles west Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and Southern R. R.
	Grenada County—Pleasant Grove, 13 miles east Grenada.
	Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west Corinth.
	Monroe County—Becker, on Frisco, 4 miles from Amory.
	Yalobusha County—Coffeeville, on R. R.
Sept. 9	Marion County—East Columbia, 3 miles E. Columbia.
Sept. 13	Judson—Tombigbee, 3 miles east Mantachie.
Sept. 13	Calhoun—Meridian Church, 8 miles northwest Vardaman.
	Deer Creek—Arcola, Y. and M. V. R. R.
	Panola County—Como, on I. C. R. R.
	Tishomingo—Inka, on R. R.
	Union County—Enterprise, 9 miles southwest New Albany.
Sept. 14	Marshall County—Carey's Chapel, 15 miles north Holly Springs.
	Newton County—Mt. Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston.
	Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake.
Sept. 20	Montgomery County—Bethsaida, 11 miles southeast Kilmichael.
	Sunflower—Rome, on R. R.
Sept. 21	Lauderdale County—Daleville, 13 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R.
	Delta—Greenwood.
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss.
Sept. 24	Red Creek—Red Creek, 7 miles west Wiggins.
Sept. 27	Jones County—Mt. Oral, 2 miles east Laurel.
Sept. 28	George County—Shady Grove, 6 miles southwest Lucedale.
	Pearl River County—Bethel, 13 miles west Poplarville.
	Pike County—Magnolia.
	Scott County—Hopewell, 6 miles south Forest.
	Webster County—To be fixed by executive committee.
Sept. 28	Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Ackerman, on R. R.
	Franklin County—Meadville, on M. C. R. R.
	Perry County—Buck Creek, 7 miles west Richton.
	Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello.
	Walthall County—New Zion, 5 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian.
	Oktibbeha—Fellowship, 12 miles north Meridian.
Oct. 4	Carroll County—Carrollton, on R. R.
	Louisville—Good Hope, 13 miles southeast Louisville.
	Simpson County—D'Lo, on R. R.
Oct. 5	Rankin County—Richland, 1 mile east Plains on R. R.
	Riverside—Lyon, on R. R.
Oct. 6	Covington County—Seminary, on G. and S. I. R. R.
	Hinds County—First church Jackson.
	Tallahatchie County—Ascolmore, 7 miles south Charleston.
Oct. 7	Leake County—Mt. Zion, 5 miles North Sebastopol.
	Mississippi—Mt. Vernon, 6 miles south Robinson.
	Union—Elmo, 8 miles east Harrison.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs.
	Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Endora, 10 miles west Hernando.
	Smith County—Raleigh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak.
	Kosciusko—Harmony, 6 miles east Ethel.
	Lincoln County—Macedonia, 3 miles west Brookhaven.
	Neshoba County—Spring Creek, 7 miles northeast Philadelphia.
	New Choctaw—Mt. Zion, Leake County, 24 miles north Canton.
	Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R.
	Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 20	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooba on M. & O. R. R.
	Clarke County—Pachuta, on M. & O. R. R.

No Date Madison County—Time and place to be fixed by Ex. Com.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

We are publishing the meeting date of the associations early this year because there were many changes in the associational organization last year and we want to be sure the time and place of meeting are correct for each association.

Where associations have been reorganized and where new associations have been formed, it is very important that the officers of the association, and other interested workers, give the meeting due publicity and see that every church is properly represented.

We will send out later on the associational letter blanks and other forms for gathering statistics.

Two-thirds of the associations of the state are now organized on county boundaries. Several others are made up of groups of counties, but adhering to county lines in their formation.

On account of the printers' strike the publication of the Southern Baptist Convention Annual has been indefinitely delayed.

HILLMAN COLLEGE

For Young Ladies
Clinton, Miss.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression, and Literary work. Accommodations for only seventy boarding students. Many girls waited too late last summer and were turned away because there were no vacancies. Don't delay. Write today for information about next session.

M. P. L. BERRY, Vice-Pres.

EXPANSION

Beginning this year, the Department of Religious Education of the Southwestern Baptist Seminary, Seminary Hill, Texas, will become the school of Religious Education. There will be four teachers for full time and one for part time.

Courses will be offered to the Diploma of Religious Education, the Degree of Bachelor of Religious Education and the Degree of Master of Religious Education. The purpose of the school is to train both men and women for Vocational Sunday School and B. Y. P. U. Work in the churches, on the field, and in the schools. It is the only school of its kind in the South and expects to fill a great need. It plans to give these workers a training paralleling that given to preachers.

More than seventy have specialized in this school during the past year. During the year the students thru their extension work have visited forty churches, made seventy-four addresses organized twenty Sunday Schools and B. Y. P. U.'s given twenty-three demonstration programs and taught twelve training classes in which two hundred and fifty diplomas and seals were given. At Commencement this year about five hundred and fifty awards were received from the Sunday School Board, the largest number ever given out at any one time. About thirty-five students are doing field S. S. and B. Y. P. U. work in Texas, Oklahoma, Alabama and Tennessee during the summer.

The school is issuing a special bulletin outlining its courses which may be had by addressing Dr. L. R. Scarborough, President, or J. M. Price, director of the school.

WINONA

The Baptist people of Winona were very cordial in the reception of their new pastor and wife. Wren on Saturday, June 11, we arrived at the I. C. station, we were welcomed to the circle of their fellowship and service, we were carried to the home of Mrs. Dod Morgan where we were royally entertained till the arrival of our household goods from Greensburg, Ky.

Soon after our arrival we were conducted by a committee to the parsonage which was in splendid order and the pantry well filled with a most wonderful shower of "good things". On Sunday evening of our first service, the other churches of our city called off their services and came to ours. Our house was literally "packed" with people, the pastors of the various churches, each in a few well chosen words, gave to the new comers a most cordial welcome on behalf of themselves and their congregations. All in all, it was the most hardy welcome we ever had.

At the conclusion of last Sunday's morning service, on invitation, there were two members added to our church for Baptism. We are greatly delighted to be back in our home state and we crave an interest in your prayers that God will make us worthy, faithful servants in our "Labors together" with the Saints of Winona.

Very fraternally,
J. H. HOOKS, Pastor.



CLINTON BAPTIST CHURCH, CLINTON, MISSISSIPPI

SUMRALL.

We closed on Wednesday night a fine meeting at Sumrall, Mississippi. The meeting lasted ten days. The congregations from the beginning to the ending were very large and much interested. There were 26 for baptism and eight by letter, 34 in all. Brother Bruce S. Hilburn is the pastor. He has been a student of the Baptist Bible Institute in New Orleans. He and his excellent wife have made a fine impression on the people of Sumrall. I will be with the church at Norfield next week with Brother B. L. Davis, the pastor.

Yours fraternally,
JOHN T. CHRISTIAN.

OSYKA B. Y. P. U.

The B. Y. P. U. has taken on new life since the arrival of our boys and girls back from the colleges. We have just enjoyed a splendid study course led by Mr. Robert Gandy, he came to us June 12 and concluded his work June 17th. We had a very interesting class. The pastor has in his possession now ready to award 15 Senior Diplomas and 14 Junior Diplomas, which will be delivered at the evening church service next Sunday night. We expect to hold another Study Course this fall. Mr. Gandy is an efficient teacher of the Manual. He is very much liked by our people.

PASTOR GILMORE, J.G.

NURSES GRADUATING EXERCISES

The graduating exercises of the Training School for Nurses of the Baptist Memorial Hospital were held on the evening of June 9th, in the Bellevue Baptist Church before a large and interested audience. There were 18 graduates; 8 registered from Mississippi, 5 from Arkansas, 4 from Tennessee, and one from England.

The standing of the school in the professional world was given by Mrs. Lena A. Warner, of the Department of Health, in the Faculty of the University of Tennessee, when she declared that ours was one of two standard schools for nurses in our city and one of five in Tennessee. She delivered the address to the graduates.

Besides the address Mr. J. W. Mc-

Call spoke in behalf of the trustees of the hospital, Dr. Percy Toombs for the physicians, Dr. W. R. Bethea, superintendent, delivered the diplomas, and Miss Archer, the head of the school pinned on each, the nurses' badge and administered what is known as the Florence Nightingale Pledge. M. D. Jeffries, hospital pastor, presided. The exercises closed with the school Hymn sung by the class, and the benediction by Dr. R. W. Hooker. As always, the "Linen" Band ministered to make the occasion attractive, with beautiful decorations, fruit punch was served at the door and the other things they know how to do and are always doing for the hospital.

A number of probation pupils are enrolling just now, but there is room for more.

M. D. JEFFRIES.

REVIVAL AT LIVINGSTON TEXAS

We have just closed a two-weeks' revival at Central Baptist Church, with Dr. W. E. Farr doing the preaching and Prof. R. A. Walker, leading the singing. Both of these men are Mississippians and a credit to the beloved state.

The series of services was well attended from the first and a fine spirit of interest and cooperation was manifested throughout the meeting by all denominations. There were thirty-six additions; twenty-seven of these being for baptism.

The people showed their appreciation of the earnest efforts of Brother Farr and Brother Walker by a liberal offering nearly \$500.00 to these brethren. We pray God's richest blessings on them as they go from us that they shall be used of Him in His Kingdom work.

L. S. COLE.

Massey Military School

Junior R. O. T. C.
Pulaski, Tenn.

A faculty of Christian college men. On accredited list of Southern Association of Schools and Colleges. All members of the faculty live in dormitory with students. Catalogue on request. Next term opens Wednesday, Sept. 7th, 1921.
COL. FELIX M. MASSEY, Sept.

SOUTH IS TURNING
AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man
Responsible For Change
For the Better

Every druggist in town has noticed a great falling off in the sale of calomel. Dodson's Liver Tone is making its place.

People know it. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you feel weak, sick and nauseated. Don't lose a day.

(Adv.)

Recuperation—there is not such in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage, Take Hood's Sarsaparilla this summer.

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HIS SAVINGS

The pastor of every church in Mississippi owes it to his wife and little children to regularly save a part of his monthly income. For this permanent investment no better selection could be made than the Savings Department of this large centrally located bank which pays 4 per cent compound interest and where every dollar is guaranteed against loss under the State Guaranty Law.

Bank with us by mail.

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BANK & TRUST CO.

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Jackson, Miss.

OKOLONA

The present pastor has been here two months. The work starts off with great encouragement. Large congregations at every preaching service. Attendance at Sunday School is larger than for several years. From seventy to one hundred attend prayer meeting every week. The spirit of cooperation on the part of the church is very gratifying. Never saw people more ready to work.

Mr. M. F. Herring of Winona has been here this week teaching the B. Y. P. U. Manual. Genuine interest in the work was shown by the young people of the church. Our B. Y. P. U. is practically A-1.

Mr. Herring knows his work and can make it interesting to others. We count ourselves fortunate to have had him here. We are all pleased with his work and can not commend him too highly to those interested in the work of the B. Y. P. U.

W. A. SULLIVAN,
Pastor.

IN MEMORIAM OF MRS. MAXIE BUSH PRICE AND LITTLE DAUGHTER

On April 27, 1921, near the beautiful sunset hour the gentle spirits of dear sister Maxie and her little five months old baby passed to that glorious celestial country of which sister loved so much to sing.

Mrs. Maxie Bush Price and little Mary Edith of Braxton, Miss., were two of those fatally injured in the cyclone that swept that little town away on the 26th of April. They were carried to the hospital at D'Lo but all that loving hearts and skillful hands could do availed not to keep them with us. Our Heavenly Father Heavenly garden so He gently transplanted these two of earth's loveliest blossoms where no chilling wind nor scorching sun shall ever touch them. Never has Heaven and our dear Savior seemed nearer than when we laid these dear ones to rest beneath a bank of lovely fragrant flowers, emblems of their sweet lives.

Mrs. Price was the daughter of Mr. and Mrs. I. N. Bush of Newhebron, Miss. She became a Christian in her early girlhood and united with Hebron Baptist Church. She was ever loyal and faithful as a Christian both in her daily life and as a Sunday School teacher and W. M. U. member. She attended Hillman College one session and taught school some years, never fail-

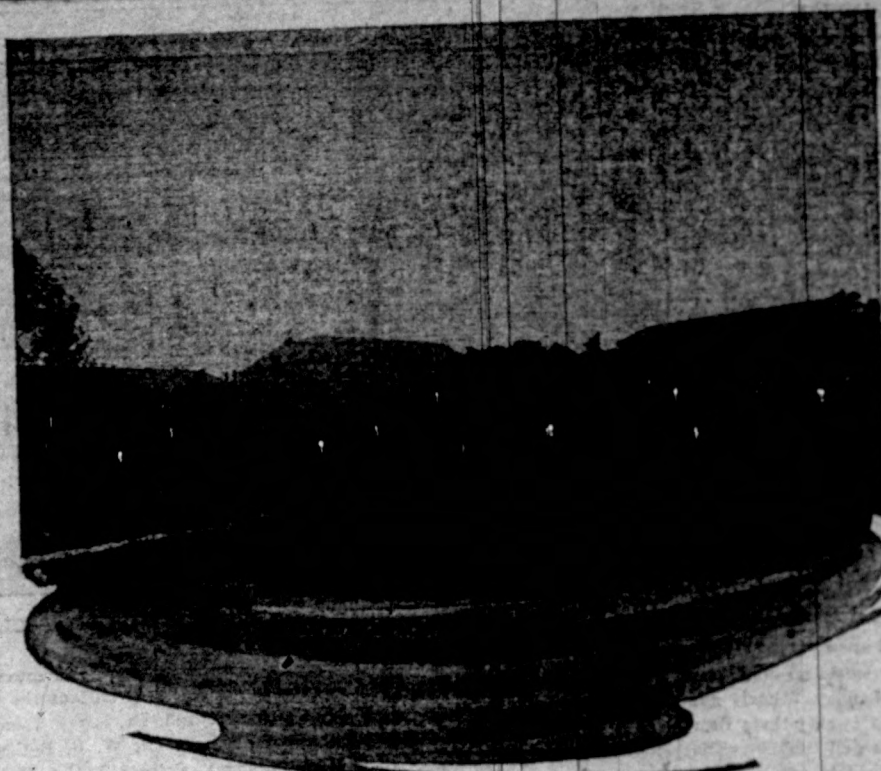
ing to win the devotion of her pupils.

In 1912 she was married to Mr. Charlie Price of Braxton, at which place they have so happily lived ever since. God blessed them with three little ones, two boys, Charley and Maxwell, aged 8 and 6 years, and little Mary Edith who went home with the little mother.

Besides the husband and little boys she leaves a mother, father and four brothers, Houston, Carl, Fred and Luther Bush, all of Newhebron, Miss., and two sisters, Edith, also of Newhebron, and Lillian, now Mrs. L. S. Cole of Livingston, Texas and friends unnumbered.

I have never known a sweeter more loving nature than sister's. She was love and devotion personified in every tender relation of life. We loved them with all the tenderness of which our hearts were capable but our Father's grater love called them Home and at eventide they crossed the bar, and now they await our coming in that sweet by and by when God Himself shall wipe all tears away, and our broken family circle shall be complete once more.

HER DEVOTED SISTERS



CAMPUS, MISSISSIPPI COLLEGE

Mississippi Woman's College

We are ready now to receive Reservation Fees of \$12.50 for the next session. Send them in now while there is room. We will have to refuse many students, we fear, for lack of room.

J. L. JOHNSON, President

Hattiesburg, Miss.

THE SOUTH MISSISSIPPI ASSEMBLY

HATTIESBURG, MISS.

LAST WEEK IN JULY—24TH TO 30TH.

ONE DELIGHTFUL WEEK OF: (1) Training Classes in S. S.; B. Y. P. U.; W. M. U.; and Laymen's Work. (2) Sermons, Lectures and Addresses by great Baptist Leaders. (3) Singing, led by one of the world's greatest directors, Charley Butler. (4) The well-famed Assembly Sunset Services. (5) Refreshing sleep, wholesome meals, recreation, games, entertainments and socials.

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AN EXTREMELY PLEASANT VACATION COMBINED WITH PROFIT IS TO BE HAD AT THE ASSEMBLY. INDIVIDUALS, CLASSES, UNIONS, AND DELEGATIONS SHOULD NOW BE MAKING PREPARATIONS TO ATTEND.

CLINTON CHURCH

I am enclosing herewith a list containing the names and amounts of those who have given to our church building fund, and heretofore unpublished. I, too, am glad to advise that the foundation has been laid and that the first story has been built, but the work has been halted on account of funds. We hope, however, to begin this week on the concrete work—the six large columns, window sills, water tables, cornice belts, Architrave, Pilaster caps and bases, lintels, etc., and soon after this work is completed we expect to run up the walls, put the framing in and roof on.

The building of the right kind of a church at this place is a big undertaking—a denominational work, if you please. Too big, therefore, for a church membership made up for the most part of preachers, teachers, and students. You, who have gone to school here, and who expect to send your children here, and all lovers of our denominational work, will want a definite part in this worthy undertaking. Please send us your remittance.

The work would have been done, and all bills paid long ago had the 75 million campaign not been launched soon after we started the building, which, as you know, closed the doors of the churches to us. But we have gone ahead slowly and hopefully, for it is the Lord's work, and MUST be done. Help all you can, and do it now, and don't forget to pray for us.

Your servant,

ZENO WALL.

Clinton Baptist Church Building Fund

Am't previously reported, \$21,105.93

Mrs. A. J. Aven.....	10.00	Elbert Lewis.....	3.00
Prof. E. M. Stewart, Gloster.....	8.00	Mrs. J. W. Landrum.....	3.00
Prof. A. J. Aven.....	100.00	Miss Maggie Watkins.....	10.00
Geo. F. Cupit, Jackson.....	25.00	Mrs. J. P. Williams, Mend'n'l.....	5.00
Elbert Lewis.....	5.00	Abbie Jane Wall.....	1.00
L. G. Russell.....	5.00	Prof. J. T. Wallace.....	100.00
W. F. Willingham.....	10.00	Miss Martha McEasley.....	5.00
Little Myrtis D. Haynie.....	1.50	T. E. L. Class.....	14.20
Henry Murphy.....	5.00	Miss Emma B. Williams.....	5.00
Marjorie Gillis.....	2.00	Rev. I. E. Rouse, Oxford.....	10.00
A. A. Mangum.....	5.00	Prof. E. M. Stewart, Gloster.....	10.00
Malcomb Gillis.....	5.00	Rev. J. C. Wells.....	5.00
Pastor Wall.....	25.00	Int. on Liberty Bonds.....	75.00
Gertie May Massey.....	5.00	Miss A. M. Hardy, Byhalia.....	20.00
Emily Potts.....	1.00	Prof. M. Latimer.....	20.00
Stevie Smith.....	1.00	Amie Peters (col.).....	1.00
K. D. Polk.....	2.50	Prof. W. W. McCune.....	10.00
Belva Gillis.....	2.00	W. H. Miller.....	10.00
E. Grace Polk.....	25	Rev. H. B. Southern	
Miss Gurney.....	5.00	Norwood, Ohio.....	10.00
Dr. Lipsey.....	8.00	Miss Nellie Magee.....	15.00
Dr. Patterson.....	33.00	R. Robinson.....	5.00
Dr. J. P. Wall, Jackson.....	100.00	H. W. Longino, Silver Creek.....	25.00
Prof. Kenna.....	25.00	Dr. Hurlbutt.....	10.00
Rev. J. E. Kinsey, Vicksburg.....	5.00	Dr. Lipsey.....	8.00
Miss L. M. Mansell.....	5.00	Dr. Carver, Louisville.....	5.00
M. M. Russell.....	5.00	Mrs. J. E. Jackson, Columbia.....	5.00
Maude Comfort.....	2.00	Chas. Snyder.....	5.00
Rev. J. W. Steen, Florence.....	5.00	Mrs. W. B. Harris.....	25.00
Miss Nellie Clark.....	5.00	Mrs. J. L. Johnson, Sr.....	10.00
Miss Trugben Bailey.....	10.00	Convention Board.....	3,000.00
Rev. & Mrs. M. A. Davis.....	2.00	Mrs. Doretha Warren.....	25.00
Wyatt Hunter.....	5.00	Mrs. Mattie Simmons.....	5.00
Mrs. Kell's S. S. Class.....	8.10	J. C. Massey, Meridian.....	12.00
Mr. and Mrs. R. E. Stewart.....	20.00	Miss Mildred Massey.....	2.00
Rev. A. E. Lucas.....	5.00	Lillie Perry and Lottie Perry.....	2.00
Bunyan Bishop.....	1.00	T. E. L. Class.....	8.00
Rev. P. B. Craft, Osyka.....	10.00	Interest.....	60.00
Miss Lena Ferguson.....	5.00	Cecil Johnson.....	5.00
Dr. Gordon Hurlbutt.....	5.00	Circle No. 2 of W.M.S. here.....	52.04
		Rev. J. A. Bass.....	2.00
		Dr. Lipsey.....	8.00
		W. T. Jackson.....	50.00
		J. B. Edell, Louisville, Miss.....	25.00
		Mrs. Stella B. Miller.....	13.70
		Miss Tera Lovell, Belhaven.....	7.50
		Rev. G. W. Riley.....	25.00
		Dr. Hurlbutt.....	10.00
		Dr. A. J. Aven.....	100.00
		R. B. Gamble, Clinton.....	5.00
		Prof. W. B. Kenna.....	25.00
		Fleetwood Binkenship.....	5.00
		Golda Blankenship.....	5.00
		L. H. Hilderbrand.....	5.00
		T. E. L. Class.....	6.31
		J. L. McDonald, Star.....	5.00
		Rev. W. A. Roper, Wynn, Ark.....	25.00
		Mrs. F. A. Murphy.....	10.00
		Prof. M. F. Herring.....	25.00
		D. C. Coney.....	5.00
		Mrs. W. D. Potter.....	1.00
		Miss A. J. Buckley.....	10.00
		Dr. Patterson and wife.....	100.00
		Dr. Weathersby.....	4.00
		Dr. Lipsey.....	8.00
		GAL 4—	
		M. J. Landrum.....	10.00
		Prof. Crawford Lipsey.....	20.00
		R. E. Stewart and wife.....	10.00
		A. K. Godbold.....	25.00
		Prof. E. M. Stewart.....	40.00
		X. O. Steele.....	20.00
		Mrs. A. J. Aven.....	10.00
		Dr. Hurlbutt.....	10.00
		Prof. M. F. L. Berry.....	100.00
		Mrs. Godbold's S.S. Class.....	16.61
		Brother Aultman.....	.50
		Prof. M. Latimer.....	10.00
		A. M. Brent.....	5.00
		T. E. Wilton.....	10.00
		Ray Owen.....	2.00
		T. E. L. Class.....	3.75
		Dr. Quisenberry.....	100.00
		Dr. Lipsey.....	13.00

L. H. Hilderbrand.....	5.00	Rev. J. R. Brown.....	3.75
Mrs. A. M. Brent.....	2.50	Rev. W. O. Byrd.....	5.00
J. B. Futch.....	5.00	Dr. Lipsey.....	10.00
Pastor Wall and Wife.....	50.00	Mrs. L. L. Polk.....	5.00
Miss Frances Lipsey.....	9.00	Mrs. A. J. Aven.....	10.00
Miss Ernae Butler.....	5.00	Prof. W. B. Kenna.....	25.00
Dr. Weathersby.....	21.00	Interest.....	35.37
Mrs. Hall's S. S. Class.....	2.50	L. H. Hilderbrand.....	5.00
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Free Will offering.....	40.25	Miss Frances Lipsey.....	50.00
W. E. Richardson.....	2.00	Mrs. R. W. Hall.....	100.00
Howell Mapp.....	3.00	Dr. W. D. Potter.....	50.00
Mr. and Mrs. J. C. Massey.....	12.00	Prof. D. M. Nelson.....	100.00
Mrs. A. F. Murphy.....	15.00	Mrs. A. Fontain, (W.S.S.).....	5.00
Dr. C. B. Watkins.....	2.50	Name withheld.....	50.00
Mrs. M. Hollman.....	5.00	Vernon Harvey, (W.S.S.).....	15.00
Amer. Legion Post No. 45.....	5.00	Mrs. Harvey, (W.S.S.).....	5.00
Miss Edith Bursen.....	2.00		
Miss Lipsey.....	10.00		
Dr. Lipsey.....	8.00		
W.M.S. Circle No. 2.....	10.00		
Prof. A. A. Kitchens.....	10.00		
Rev. J. R. Riser.....	10.00		
Pastor Wall and Family.....	120.00		
J. C. Magee.....	25.00		
Interest.....	33.13		
Mrs. Patterson.....	14.00		
Dr. Hurlbutt.....	5.00		
Mrs. N. B. Bond.....	5.00		
Rev. B. Simmons.....	1.00		
T. E. L. Class.....	3.15		
Ethel Jackson.....	2.50		
Prof. Latimer.....	25.00		
Prof. Kitchens.....	5.00		
M. C. D. Club.....	3.53		
Miss McCoy.....	1.00		
T. E. L. Class.....	3.00		
Dr. Lipsey.....	8.00		
Barney Thames.....	5.00		
Interest.....	42.17		
Mrs. Varner and Children.....	2.00		
Rev. H. H. Hargrove, Utica.....	20.00		
W. T. Heard, Jr., Terry.....	20.00		
Mrs. M. O. Patterson.....	14.00		
Circle No. 2, W.M.S.....	5.03		
Prof. A. E. Wood.....	25.00		

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The latest and best—a combination of the cream of all modern gospel music.

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Board in Dockery Hall will be only \$14.00 per month next session. Students do all the work except laundry. Most delightful home atmosphere. Prof. and Mrs. J. M. Sharp, so long at Mississippi College, have their home in Dockery Hall. One hundred and forty students boarded here last session. Send for beautiful catalogue.

J. L. JOHNSON, President
Hattiesburg, Miss.

Pray Daily for the Evangelistic Campaign

MRS. JOSEPHINE COOK FARISH

I had the slightest acquaintance with her, as a bright young girl in the home of her nativity—Zollicoffers—in Atala County, Miss., that was when the muttering thunders were promising the great war of secession, and when the storms of that great and awful conflict of steel and fire had subsided I found her the happy, and loving wife of my best ministerial friend, Eld J. R. Farish. They were settled in a quiet and comfortable home in Gallman, Hinds County, Miss., where the good man was in charge of the High School of that place, and also pastor of the Baptist church. It was there and then in a "meeting of days" with him in his church, and association with them in their cozy home, that our real acquaintance began and ripened into a friendship that was life long and filled with memories that even now, are like "Ceylon breezes", and "hang out of the rock". Sister Farish was emphatically a preacher's wife, one who was a helpmate for him, in deed and in truth. She loved to hear him preach even when she had heard it before and rebuking example to all listless and careless hearers. She was in the fullest sympathy with him at home and elsewhere and made his home more than a "shadow of Paradise". Religion in her life was remarkably distinct, and like the setting of the summer's sun, cast a golden glow over all the incidents and expressions, of her whole walk and conversation. Her death at 79 years was not a surprise but rather a welcome visitant, for she had fully provided even the least article for the funeral outfit and with last prayers and last council for loving friends, when the final moment came, she, as it is said, like the old christian hero and saint, "gathered the drapery of her couch about her, and laid down to pleasant dreams", which are now fulfilled in the "sweet fields of Eden" where she walks the golden pathway, with her beloved companions and in the fullness of the joys of her Lord whom she loved and served so well "upon that bright and peaceful shore, Where comes no shadow, falls no pain; Where those who meet shall part no more, And those long parted shall meet again.

In love,
J. A. H., Meridian, Miss.

FORT GIBSON

Our gracious Revival meeting closed last week with ten for baptism and the church greatly helped. The cause here is still more hopeful. A fine spirit of consecration pervades much of the church life. Our struggling band takes new courage and goes forward.

Brother O. N. Rushing of Clinton, a young man just entering the leadership in evangelistic singing, led the song services. He is a brother of J. E. Rushing, Home Board singer. We wish for him success in so great a work.

Dr. W. A. Borum of Natchez, preached the gospel with power clearness and melting tenderness. A goodly number of people heard him during the week, and were taught, convicted, rebuked, inspired and strengthened, each



DINING HALL

according to his need. He was gaining a wide learning throughout the town when the meeting closed Friday night. We all thought that we closed too soon; yet it seemed impossible to continue for our brother had to return home.

Dr. Borum is a great help to the whole church life. He identified himself with the whole work and greatly stimulates the entire membership to nobler living. His soul-winning power is wholesome and sure. "Jesus and Him crucified" is the theme and the Holy spirit works mightily and savingly among the unconverted.

This church shall long cherish the services of the visiting preacher and pray rich blessings on him and the "Natchez Country" wherein he labors.

S. P. MORRIS, Pastor

OAK STREET, GREENWOOD

Our meeting at the Oak Street church Greenwood Miss., began Sunday June 12, and continued for one week with Brother William Clark, pastor. Brother Clark was formerly a Catholic but was converted to the Baptist faith and entered the ministry soon afterwards. He has been in school at the Bible Institute at New Orleans. Brother Clark is a spiritual man and his sermons were pure gospel messages that bear fruit. There were eighteen professions of faith, fifteen for baptism and three to unite with other denominations. In the afternoons during the first few days of the meeting a personal workers band studied Dr. Mullins book on Soul Winning. Personal

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So As To Feel Better

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

work and prayer continued much to the success of the meeting.

As a result of the meeting the Baptist Record will be put into a number of homes where it has never been and renewals will be made.

Our church was strengthened in every way and we are now better prepared to go headlong into the summer's work, continuing personal work and prayer, to the end that many more may be won for Christ before the summer is over. Let us have your prayers.

Yours for the Master,
W. S. SMITH,
Pastor.

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Board for our two new fire-proof dormitories costs only \$26.66 per month. Every room has connecting bath. Any other school with like equipment charges from \$40.00 to \$60.00 per month for board. A faculty of 40 specialists. A standard college course. Fifteen Carnegie units admit to Freshman class.

Dr. Geo. H. Crutcher of the Baptist Bible Institute says that he made a full investigation of the schools of the South because he wanted the best for his daughters. Three of them were at the Woman's College for the session just closed. He has made reservations for four next session. Send for beautiful catalogue.

J. L. JOHNSON, President
Hattiesburg, Miss.

AN INSIDE VIEW OF DR. GAMBRELL

An Interpretation with a Message

L. R. Scarborough

I have intimate knowledge of this Great Baptist Commoner, statesman, seer, preacher, writer, apostle of grace, denominational leader. I have known him closely all of the 25 years of my ministerial life. I was on the Mission Board during nearly all the time he was secretary. We campaigned Texas three times together for Missions and Education. He was often in my home—five years in the Seminary, every day we were both there he spent from one to three hours in my office. There was never anything but the most loving brotherliness between us. I count it one of God's richest gifts to me to have allowed me this intimate association for so long, one of the blessed fellowships of life and to have been honored with his confidence and counsel in so many and important Kingdom matters. I loved him almost like my father. I cherish his memory as one of the dearest of life. This long and intimate relationship entitles me to have and to tell what I know of him from the inside view. I do not write I trust presumably, nor would I violate the secrets of holy friendships. I do write with the hope that I myself may appropriate some of the deep lessons and blessings of his noble character; and I hope that by so writing I may encourage others to follow him in his great attributes of soul.

1. Spiritual Poise of Character and Disposition—His life was steady, solid, unshakable. He did not live on a level but on a heavenly incline. He was an upward soul. He was always dependable, reliable, sure. His vitalities of soul rested always securely on the spiritual verities and eternities of the Gospel. His majestic, mountain-like character seemed ever kept, steadied and poised by the omnipotent hand of the Unseen.

2. Deep Undisturbed Piety—He was a devout disciple and an ardent lover of Jesus Christ. I never heard him in 25 years utter an unclean word, nor give expression to an unworthy thought, nor do an unchristian deed. His life fed on the holy manna of deep life-giving truth fresh from the source of eternal strength. His goodness was not goodness—not a sissy piety. It was sterling, manly, Christly, full of strength and vitality, swayed and swept by lion-like convictions of eternal truth.

3. Spiritual Responsiveness—His was a resilient soul—deeply yet sanely emotional, spiritual always, showing constant access to the deeper springs of power and joy in Jesus Christ. His tears were not deep but always under control. He was most moved by the deeper truths and sentiments of life and God—Sham, veneer, camouflage, never found response in his great soul. Every high ideal in life in whatever realm found acceptance and response in his soul. He was a patriot, a Christian, an evangel of the best in life and Christ.

4. Christian Courage—I never knew a braver soul. He was not a bully in any sense, but a more righteously courageous man never met a foe. His

courage was a tempered, balanced kind never boasting, always forgetful of self, unmindful of danger, cautious and aggressive, a courage that inspired courage, a courageous sort. He was as brave a soldier as Jesus had in His long line of offensive warriors for righteousness. When truth was in peril he would die a thousand times before he would lift a truce or surrender a flag. His spiritual bravery saturated his soul to the bottom.

5. His Devotion to Christ's Affairs.

1. He and Christ were friends, comrades. Oh! how his great heart revealed in the fellowship of the Father, Son and Spirit! He knew Jesus was God's Son, Himself every part divine, God of very God. He knew He had risen from the dead and sits regnant our Redeemer in heaven. He knew He had power on earth to forgive sin, to conquer satan, and would finally be Lord of all.

2. His Book—the Bible was inerrant infallible, truth without mixture, the guide and law of the soul—God's program of redemption and world wide victory. He had no "Shorter Bible" no "Scrap-book Bible". He took it all and honored its doctrines and truth and claimed its promises. To his scripture-enforced and built soul the darkest sin was denial of the inspiration of the Bible or the wilful compromise of its doctrines or institutions or ordinances. His loyalty to Christ's Book and churches more than that of anyone else kept Southern Baptists on a straight path in recent unionizing and confederating efforts. Thank God he kept us off the rocks. During these recent critical times through which Southern Baptists went I was closest to him, knowing his plans and heart throbs, and how grateful the truth lovers of the world should be that Dr. Gambrell never flickered, parried, compromised—but stood, and oh! so wisely, sanely, persistently and effectively stood. He was determined to see that the horse Southern Baptists rode had on a New Testament bridle and that New Testament loyalists had a hold of the reins. Thank God, in his great place of influence at the critical time he did not sidestep with truth.

3. The Churches and the Kingdom—There is no doubt but that Dr. Gambrell was a Baptist. He looked like one, he talked, lived, worked like a New Testament disciple who had come with us from the baptism of John and Jesus. He was not a Baptist and a half—just a straight up, forward-looking and living Baptist. He had no frills nor furbelows. He was a simple, unboastful, plain Baptist. He loved everybody, but had a strong leaning towards the Baptists. He was a local church Baptist and a Kingdom-wide Baptist all in one. He approached the Kingdom. Nothing was bigger, more important, better, sweeter to him than a New Testament church, anywhere, large or small, county or city, going full length to enthrone Christ in His Kingdom. He was a Kingdom Christian and an institutional Baptist. He took into his big heart all our institutions. He taught in the Southwestern Seminary but loved always strongly, with every fibre of his being, our Southern Seminary. He was big enough to love both these, the Bible Institute,

the Seminary to be established, and all the other institutions standing for Christ.

Dr. Gambrell's was a unifying spirit. His spirit of broad Kingdom vision and loyal devotion to all of our causes should keep us together in the South till Christ comes. The memory of him ought to bind us closer and closer as the years go speeding on. He counted that all of our institutions are in the same boat and all should be for each and each for all. He was right about it. This was a sign of the bigness of his soul and those of us who are less in our loyalty are partakers of littleness.

6. His Prayer and Faith Life—Dr. Gambrell was a constant suppliant at God's prayer altar. He had the prayer habit—after Paul without ceasing. And his faith, his strongest attribute, was so simple, reliant, trustful, restful and abiding that what he laid at Christ's feet in prayer was surely done. His prayers and faith were among Southern Baptists' mightiest factors in victory. In prayer, faith, simplicity, long-seeing wisdom, zeal for the truth, loyalty to Christ, Dr. Gambrell was more like Paul than any man whom I ever knew in person or history. His life has gone on up the great heavenly incline to the top with Christ. We all will miss him. We love him and will cherish his memory, try to carry out his plans for Southern Baptists, "do right and go forward"—till we all are called to meet him around the altars at a haven of rest and praise.

God help Southern Baptists to never fall below the standards of Christ and Gambrell.

CRUGER

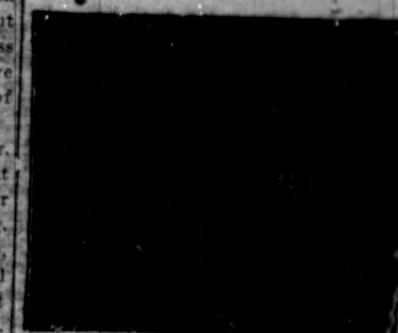
Our protracted meeting which began on June 12th and closed on June 17th was a pronounced success. This does not mean that we are going to sit down and do nothing now that the meeting is over, but it does mean that everyone of us has a stronger determination and a deeper purpose to do our Master's work than ever before.

The pastor was assisted by Brother L. T. Grantham, of Eden, Miss. Brother Grantham is a deeply consecrated man and one who preaches the Gospel with much enthusiasm and power. His work at Cruger was very very effective.

The visible results of the meeting were one for baptism, five by letter, and several subscriptions secured for

The Record. We hope to put the paper in every home in the near future. The success of the meeting was due to the fact that we let God lead and to Him we gave all the glory. Doubtless there has never been a church membership who prayed more for their meeting than our membership prayed for ours.

J. S. RISER, Jr.



R. K. MORGAN, Principal
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HOME MISSION BOARD ADOPTS NEW POLICY ON CHURCH BUILDING GIFTS

Frank E. Burkhalter.

Gifts have become the number one item on the agenda of the Home Mission Board, and the extent of the interests committed to the Home Mission Board, and so limited the cash receipts in proportion to the demands made upon it, that the board, in its annual meeting at Atlanta the past week, found it necessary to adopt a policy for the future looking to the granting of out-right gifts only in such cases as appear to constitute a real emergency. A resolution proposed by Dr. John F. Wines of Virginia to the effect that as soon as all applications for gifts now pending before the board have been disposed of, the board look with disfavor upon the granting of further out-right gifts, except exceptional cases, and that the churches be encouraged to apply for loans instead where they can not handle their building propositions by themselves, was adopted. All churches now seeking gifts are asked to perfect their applications before April 23, 1922, failure to do which will lapse their applications.

Indicating the situation which compelled the board to take this position there were 1086 applications for gifts this year, and because of the demands upon it far exceeding its cash receipts the board has as yet been unable to make payments on gifts aggregating \$377,000 which were allowed at the meeting a year ago. Additional applications in the sum of \$336,000 were tentatively approved by the committee to which they were referred this year, with the recommendation that they be allowed with the understanding that these would be paid whenever the board and the funds with which to do so, but when the board as a whole considered the question at considerable length it was felt that such an indefinite promise to pay might be more harmful than a refusal to grant the request at this time, as it was feared many of the churches might begin their projects and be unable to complete them because of the inability of the board to comply with its agreement. Accordingly, only \$35,000 of the total \$336,000 in new gifts sought were allowed, and these exceptions were regarded by the board as of such a nature that they could not be denied.

The following recommendation by Secretary Gray was adopted, which opens up the possibility of later action upon the applications for gifts in the event the receipts of the board will permit:

"Your secretary would further recommend that in respect to gifts we say to the brethren that it is impossible for us at this time to make any new gifts but that should times improve sufficiently to justify a mid-winter meeting for the purpose of considering new applications we should be glad to consider them."

A resolution by Dr. F. C. McConnell was adopted as follows:

"The Home Mission Board must earn early requests general forbearance among all our state forces and churches while a serious but hopeful situation is being worked out with the utmost consideration for all interests involved."

"We admonish that no new enterprise shall be begun expecting help from this board without advising the board of such intentions and receiving advice from the board as to the aid desired."

"We implore our brethren and sisters in the churches to pay their Campaign pledges as fully and promptly as they possibly can and that church treasurers and all who handle funds shall forward same promptly to the treasurers of our boards."

"We further request state mission boards to consult freely with our board concerning any and all programs when co-operation with our board is involved."

"Regarding the \$377,000 in cruder extension gifts, which were allowed last year and which have not yet been paid because of lack of funds, it was voted that these shall be paid in the proportion that this sum bears to the total receipts of the board."

The budget adopted for the new year amounts to \$1,221,128.13, distributed as follows:

Administration \$42,500; evangelism \$120,000; co-operative missions \$184,200; enlistment \$104,000; mountain mission school \$100,000; publicity \$20,000; Cuba and Panama \$73,508; foreigners, Indians and negroes \$104,600; Tuberculosis Sanatorium \$224,770.12; soldiers and seamen \$25,000; Missionary to deaf \$3,000; missionary to Jews \$2,000; two field workers \$5,500; Jonesboro College, Jonesboro, Arkansas \$10,000; church extension \$35,000; and miscellaneous items \$160,600.

Large interest centered in several new matters before the board. Dr. O. E. Bryan, secretary of the state mission board of Kentucky, who has done such a successful work in that state, was elected superintendent of enlistment to succeed the late Dr. S. Y. Jameson; while Dr. B. C. Henning, pastor of the first Baptist church at Murfreesboro, Tenn., and who was assistant general director of the Baptist 75 Million Campaign, was elected superintendent of the publicity work of the board formerly done by Dr. V. I. Masters and it was formally committed to him.

The indications are that the citizens of New Orleans are ready to comply with the demands of the board in the matter of the location there of a Southwide Baptist hospital and a committee was named to write New Orleans at an early date. In event the committee finds all conditions have been met he board will close the contract for the location of the hospital, through it is understood construction will not begin until a year after the deed to the site has been delivered.

After considerable debate the board accepted a proposition from the representatives of Virginia to assist in the establishment of a mountain college

for boys at Graham in the state, the board agreeing to contribute \$200,000 on the condition the Baptists of Virginia contribute \$800,000 and that no payments be made on this project this year and that when payments begin they extend over a period of three years and be made only in the proportion that Virginia lay down \$4 for every dollar paid in by the board.

Many members of the board expressed the opinion that this proposition should have gone before the Education Board instead, and the Home Board voted that in the future it confine its gifts to education strictly to those institutions operated by it in connection with its mission work in the mountains, among the foreigners, Indians and negroes, and in Cuba and Panama.

Upon request of Dr. O. L. Bailey, secretary of the Commission on the Negro Theological Seminary at Nashville, the board named a committee to confer with a like committee from the Commission relative to the assumption by the Home Board of the work of building and supervising the seminary, the idea being that the work for the negroes should be consolidated and that the Home Board was the logical agency to look after the whole work. Dr. Bailey also recommended that the board give consideration to the advisability of conducting a number of inter-racial conferences looking to the promotion of better relations among the whites and the negroes in the South, with the religious rather than the political or social motive being given prominence.

Representatives from Texas urged that arrangements be made for the training of Mexican preachers at the Southwestern Theological Seminary at Fort Worth, and that a superintendent of the work among the Mexicans in Texas be named, but because of lack funds this request was not granted.

An effort will be made by the local board to find some way for providing chaplains to work among the soldiers in Government tuberculosis hospitals in North Carolina, Texas and New Mexico.

For the information of the readers as to how the appropriations for enlistment and co-operative missions were distributed among the various states the following table is given:

States	Enlistment	Co-operation
Ala.	\$5,000	\$15,000
Ark.	9,000	16,000
Fla.	5,000	20,000
Ga.	12,000	
Ill.	7,500	1,000
Ky.	15,000	3,000
La.	3,500	30,000
Md.		9,900
Miss.	8,000	5,500
Mo.	12,000	13,000
N. M.		25,000
N. C.	5,000	
Okla.	5,000	20,000
Tenn.	7,500	
Tex.		25,000
S. C.	5,000	800

Virginia did not ask for any appropriation from either department, preferring to have her share of whatever funds were available go into the mountain school at Graham, which, it was

said, would serve a constituency of 1,500,000 people in the mountainous section of Virginia and the coal mining region of West Virginia, where Baptists are few.

Probably at no previous session of the board has it been confronted with so many pressing claims but the members feel they made the best solution possible of the difficult situation and they hope the brethren generally will forbear with them in their difficulties.

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North Mississippi Assembly, Blue Mountain, July 10-15